

A BRIEF HISTORY OF THE KAMMAS



K. BHAVAIAH CHOUDARY

A Brief History of the Kammas

By

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Abridged and Translated from Telugu

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INTRODUCTION

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INTRODUCTION

BY

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This monograph is a 'radical condensation' in English of a monumental work originally published in Telugu in three volumes during 1939-1943. The Translator's preface pays appropriate tribute to its author, Sri Kotta Bhavaiah Chowdary, for his historical acumen and unflagging zeal in writing this work, and brings out the salient points in the History of the Kammas as revealed by it.

I have been asked to write an introduction. I think it would be highly improper for me to make any such contribution to the original work as it is to be based upon the study of this brochure. Any such venture on my part would be like trying to appraise the grandeur of a *Vata* tree by looking at its miniature photograph.

However, after going through this monograph, I feel that 'The History of the Kammas' by Sri Bhavaiah Chowdary should occupy a very high place in the present trend of historical research. The reconstruction of

the political history of India has passed through three stages; in the beginning our Scholars were content to write an account of imperial dynasties, next they devoted their attention to the annals of the local princely houses; and very recently they have begun to investigate into the part played by various communities and creeds in moulding the course of Indian history. This last development in Indian historical studies has been mostly due to slow but steady realisation of the fact that no authentic and comprehensive account of India's past could be brought out without a thorough knowledge of various factors, human and material, that moulded the thought and action of the inhabitants of this land. Local histories and accounts of various communities serve to illumine many a dark corner in Indian history. Looked from this point of view Sri Bhavaih Chowdary's work should fulfil a real need in historical investigation.

This monograph can hardly be expected to give everything contained in the original, and in the absence of necessary citations, it may be difficult to follow the conclusions. Within a compass of fifty pages, of typescript the translator has devoted only thirty pages to history,

and the rest is nothing but a 'who is who' collection. The monograph can be of use only to the inquisitive lay reader. A serious student, who wants to know the History of the Kammas in correct form and true perspective must study the original.

However, the monograph furnishes information, although in a summary form, regarding the origin of the Kammas, their caste, their profession and their role as military commanders and feudal chieftains in the history of South India. Their contribution to Hindu religion and culture stands almost on a par with that of the Rajputs and the Maharattas of historic fame. Today a number of temples and literary works bear testimony to the ideals and achievements of some of the leaders of the Kamma community. I am sure a perusal of this monograph would inculcate a spirit of emulation among the Kammas of today, enabling them to surpass the achievements of their ancestors in wider fields.

JULY, 1954.

Gurty Venket Rao

TRANSLATOR'S PREFACE

Vimarsakagresara Sri Kotta Bhavaiah Chowdary Garu published the first volume of his "History of the Kammas" in 1939 and the last and third volume in 1943. It was a great effort and involved a great deal of painstaking research, collation and interpretation of manuscripts, reference to obscure genealogies and chronicles and delving into innumerable minor poetical works dedicated to feudal nobles and chiefs. With great courage and determination Sri Bhavaiah garu did all this and more and brought out a magnificent work. Had he been a professional research scholar in history at some University, he could have easily got the D. LITT. It was but recently that the Madras University awarded its Ph.D., for a thesis on the Origin and History of the Vellala community. When the first part of his work appeared, the late Vice Chancellor of Andhra University, Dr. C. R. Reddy hailed it, "I am sure it will throw much light on an important portion of our ancient history". And *The Hindu* on the completion of this work commented thus, "Mr. Choudary's labours will *certainly* serve as the foundation for further studies in Andhra feudal and tribal chronicles".

The author's main thesis in the book was this. Some famous chieftains, who were undoubtedly Kammas, claimed in their inscriptions to be the descendants of Durjaya. While many inscriptions speak of Durjaya as a great Haihaya King and trace him either to the Surya or Chandra Vamsa, some inscriptions do describe the descendants of Durjaya as belonging to the fourth caste. It should be remembered that the Kakatiya Kings traced their ancestry to Durjaya and asserted him to be a great Kshatriya prince. Minor puranas call Pratapurudra the *mulapurusha* of Kammas. Kakatiya Kings like Ganapati Deva married the daughters of Kamma nobles and gave their own daughters in turn to some of them. Now if the Kakatiyas were Kshatriyas, with equal right can Kammas be Kshatriyas as their remote ancestor was also Durjaya. This is the first point. There are evidences—very strong indeed—to show that the Kammas were almost invariably in alliance with Telugu Choda and Eastern Chalukyan Kings, whenever the latter two were involved in battles. After the frequent battles between the Velamas on the one hand and the Telugu Choda and Chalukyan princes on the other hand, from 1360-70, in which Kammas fought on the

side of the latter, Telugu Choda and Chalukyan names disappear. We have clear evidence of some Telugu Chodas and Chalukyas merging themselves in Kamma community and calling themselves thenceforth 'Kammas'. This was not on a small scale, nor was it a rare occurrence. This is indubitably proved by the fact that many of the Chalukya and Telugu Choda surnames have been traced only among the Kammas. In short after these endless battles between Choda-Chalukya Combination and the Velmas, the Chodas and Chalukyas shared the same fate as that of Kauravas after Mahabharata war. The remnants of these erstwhile great tribes coalesced with the Kamma community, *because* intermarriages between Kammas and these clans were quite common even before. This is the soundest and simplest possible explanation of the many Choda and Chalukyan surnames of Kammas prevalent since then. The modern Kamma community is therefore the offspring of the Durjayas, the Telugu Chodas and Eastern Chalukyans. Titles like "Chalamartiganda" and "Chalukyanarayana" which were the prerogatives of Kakatiya and Chalukya Kings are very frequently associated with Kamma Cheiftains of the great families of Ravella,

Pemmasani and Vasireddi. Careful and *unbiased* study of inscriptions reveals this. We have to remember that Telugu Chodas mentioned with pride the great Karikala of the solar dynasty as their ancestor, while Chalukyas claimed to belong to the lunar dynasty. If the claims of Kakatiya, Choda and Chalukyan princes be true, the Kammas in whom their blood runs are without doubt Kshatriyas *par excellence*. If so why do not they wear Yajnopavita? To this it can be retorted, why do not several others who are entitled to do so, as for e. g. the Vaisyas of Kathiawad? (See *infra*). The author has got another explanation for this. On the other hand if Kshatriyatva is denied to Kakatiyas, Chodas and Chalukyas, and to the great Rajput princes also because Scythians, Parthians, Kushans and Gurjaras have polluted their blood—then let it be denied to Kammas also. Anyway down the centuries the Kammas have been enjoying the rights allowed to Kshatriyas only by Dharamasastras: the right to wear silken sacred thread on ceremonial occasions, the right to lay foundations of devalayas and the right to install indols etc., In all such ceremonies Kammas can be the Yajamanas.

The author has not only settled the origins of Kamma community but has traced its subsequent history. This apart from being of interest to Kammās, sheds much light on a scarcely known portion of Andhra history. As eminent critics have admitted, the history of Kammās being vitally bound up with the larger history of Andhra, the history of the former is bound to be valuable for those interested in the larger field also. Microscopic studies of this sort have great value, provided the researcher has the ability to shift facts, interpret them and make out of them a connected whole. The author has to a large extent done this. He has also dealt with the contemporary history of the community.

The author's voluminous original work in Telugu is now out of print. Many wish to read it and many more regret they will be unable to do so even if it is reprinted, as it is beyond the reach of many, both on account of its price and bulk. An abridgment of it has thus become necessary. Many Kammās reside outside Andhra in Madras, Mysore, Telangana, Madhya Pradesh and Orissa. Some of them there are hardly able to read Telugu. It is for their benefit and to bring it to the attention

of a wider circle of scholars that this brochure appears in English. The author himself has condensed his huge work into a few pages in the shape of hints, and suggestions in Telugu. Using it as a skeleton the translator has written out a connected account in his own way in English. As this is a radical condensation of the original work, a vast amount of material as well as innumerable citations had to be omitted. Those whose interest is stimulated may, if they can, read the original in Telugu.

It may be of interest here to mention that the first volume of the author's Telugu work has been recently translated into Tamil and published from Madras.

The present translation could not have been completed but for the inspiration and inestimable guidance of Sri K. Satchidananda-Murty of Andhra University. Busy as he always is with his studies and research work, he is ready to help and encourage all kinds of "*Sarasvata Krushi*". A radical thinker believing in the outmodedness of the caste system, he has little sympathy for communal or local patriotism, yet he has looked upon this work with a kindly and fostering eye because, along

with the late Jayanti Ramayya Pantulu garu and the reviewer of *The Hindu*, he believes it to be a piece of genuine research in Andhra tribal and feudal annals. The translator is deeply grateful to him.

AUTHOR'S NOTE

I am deeply grateful to the gentleman who has translated my "Kammacharitra Sangraham" into English and who has decided to remain anonymous with commendable modesty. Such generosity is rare and while admiring his unostentatiousness and aversion to publicity, I regret that he has not permitted me to publish his name.

Though very brief, this brochure contains the results of the latest researches and even those who have read the Telugu original may find facts newly brought to light in this book.

Sri G. V. Rao, Birla Professor of Indian History, Head of the Dept. of History and Politics and In-charge Registrar, Andhra University, has been kind enough to contribute an Introduction at my request. I warmly thank him for this.

To Sai Kotta Satchidananda Murty, M. A., mbar insa Sahityaratna, Head of the Dept. of Philosophy, Andhra University, I cannot

1. fully express my deep sense of gratitude. He inspired me to this task and enabled me to complete it.

July, 1954

Kotta Bhavaiah Choudary

DEDICATED

TO

K. SATCHIDANANDAMURTY

Head of the Department of Philosophy,

ANDHRA UNIVERSITY,

WALT AIR.

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A BRIEF HISTORY OF THE KAMMAS

CHAPTER ONE

RISE OF THE KAMMAS

Till the beginning of the Muslim rule in the fourteenth century, the portion of the Andhra Country which lies to the south of the river Krishna was known as "Kamma Rashtra". A portion of it was called "Velinadu" but was gradually called "Velanadu" and another portion as "Kammanadu". The word "Kamma Rastra" first occurs in the Prakrit inscription at Jaggayyapeta of Vira Purusha Datta of Ishvaku Dynasty,¹ of 3rd century. The Sanskritised form "Karma Rashtra" of this word is found in the Chandalur copper inscription of Kumara Vishnu of the Pallava Dynasty,² in the Ongodu inscription of Vijaya Skanda Varma³ and in the Chura inscription of Vishnu Gopa.⁴ "Kamma Rashtra" is mentioned in the Polambar inscription of the Vishnukundin King

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1. Burgess - Buddhist stupas of Amaravati & Jaggayyapeta, p. 110.
 2. Epigraphica Indica VIII pp. 233-36.
 3. Ibid., XV, pp. 249-52.
 4. Ibid., XXIV, pp. 137-143.

Madhava Varma III⁶; while "Karma Rashtra" is mentioned in the seventh century Kopparam inscription of Pulakesi II⁶ and the eighth century Penukaparru inscription of Jayasimha II.⁷ Subsequently, it became Aruvelanadu or shatsahasradesa in Sanskrit as seen from various inscriptions.

In course of time the dominating caste in Kamma Rashtra became known as the "Kammas". By the tenth century "Kamma" definitely denoted a caste. In the Kuravada inscription of Ammaraja Vijayaditya II of 10th century⁸ and in the Aluru inscription of the Western Chalukya King Vikramaditya V of 1011 A. D.,⁹ mention is made of Brahmanas belonging to the Kamma caste. These seem to be persons who became recognised as Brahmanas, though born as Kammas, just as we find that certain Boyas and Pallavas became Brahmanas as evidenced by the Chandalur inscription of Sarvalokasraya Vishnuvardhana and Vipparla inscription of Jayasimha I and

5. C. P. No. 7 of M. E. R. 1914.

6. E. P. Ind. XVIII, p. 250.

7. Bharati, Srimukha & Ibid.

8. Brahmanetarodyamatatvam & Sarada, Vol II, No. 3.

9. Ep. Ind. XVI. P. 27.

Arumbaka inscription¹⁰ etc. And an Amaravati inscription mentions some Brahmanas who were by birth Kammas.¹¹ As the Dharma sastras recognise the eligibility of Kshatriyas and Vaisyas to become Brahmanas,¹² this should not surprise us and it incidentally proves the Kshatriyatva of Kammas. In the Brahman caste there are sects like 'Bobburi Kammas', 'Aruvela Kammas', 'Karana Kammas' and 'Kamma Dravidas.' In two of the Draksharama inscriptions of the 1068 A. D. and 1150 A. D.,¹³ and in Narasipura inscription of 1201 A. D.¹⁴ we read of some 'Kamma Komatis'. These might have been vaisyas whom became Kammas or they may have been so-called on account of their belonging to Kamma Rashtra or they may have been Kammas engaged in Vaisya occupations. The Kanyakapurana informs us that 200 Komatis joined the ranks of Kammas, when they became the enemies of King Vishnu Var-dhana III. In the 'Dharmanandana Vilasamu'

10. Ep. Ind. VIII, p. 236, Ep. Ind. IX. p. 131 & Andhra Patrika Annual 12, Ind Ant VII & AR no 147 of 1899.

11. S. I. I., Vol VI, No. 235.

12. Kanva Satapatha Brahmana, 34. 2. 1. 27 & Apasthambha sutras.

13. S. I. I. Vol IV.

14. Loc. cit.

of Kallakuri Gourikanta Kavi of 18th century, it is said that there are Kammas in all the four castes. Some scholars are however of opinion that the Kamma Brahmins are Brahmins of Kammarastra.

If we accept the authority of "Padmanayaka Charitramu", we have to conclude that in the time of Prataparudra I, the king of Orugallu in the twelfth century, the peasants (Kapus) of Kamma Nadu became Velamas and Kammas. It might be that the people till then belonging to Jaina and Baudha religions joined the Hindu fold under the caste names of Velama and Kamma. It is said that they were proud of those names.

The princelings, chieftains and enterprising leaders of armies in Kamma Nadu, i.e. Andhra country to the south of river Krishna, were for a long time called 'Kammanati Nayakas', 'Kamma Nayakas' and 'Kamma Doras'; but later were simply called 'Kammas'. The "Velugotivari Vamsavali" speaks of Kamma Nayakas and of their magnificent help to the Chalukyan and other kings in the 14th century. One of the titles of a certain Velama hero was 'Kamma Dorala Modina Kaladandama' - the rod of death that annihilated the Kamma Lords. So by the 12th century not

As the Kammas were in existence a long time prior to Krishna Deva Raya and Narasimharaya, the two stories mentioned above are baseless.

(5) According to the Dravida Kamma Purana, the Kammas belong to the race of Nanda, a descendant of Yayati of the lunar dynasty and the preceptor of their caste was Balabhadra Bhaskarayya.

(6) According to Baliya Purana, there is a story in Brahmanda Purana to the effect that the descendants of King Dilipa of solar race entered into matrimonial alliances with the lunar dynasty. The founder of this new dynasty was Dharmapala and his preceptor Dharmasila. As Dharmapala crossed the river Pinakini with the help of the 'Kamma' given by Renuka, the wife of sage Jamadagni and mother of Parasurama, he and his progeny came to be known as Kammas.

(7) The Chittore District Manual mentions another story according to which Kammas are those who arose out of the 'Kamma' given by goddess Lakshmi to the sage Kamadika.

(8) The great scholar Swami G. S. B. Sarasvati was of the opinion that "Kamma" was a corrupted form of the Sanskrit word

"Kurma". As *Dharmi* and *Karma* became *Dhamma* and *Kamma*, *Kurma* could have become *Kumma* and *Kamma*. *Kurma* means strength, territory and valour and a *kurmi* is one who has them. [*Kurmah*(=pruthvi, raso viryam va) asya asti iti kurmi.] The *Nirukta* mentions that Rsi Grutsamada had a son Kurma (*Daivata Kanda*, 12. 36.) Grutsamada, the *Bhagavata* informs us, was the son of Suhotra the grandson of king Pururava of the Lunar Dynasty. It may be that the descendants of Kurma came to be known as Kurmis. From Carnegy's "Tribes & Castes of Oudh" we learn that there is a well-to-do community called *Kurmis* in Oudh, who adopt the honorific 'Chowdhari.' Sivaji, the Rajas of Gwalior, Satara etc., are Kurmis. During the time of a certain king Balabhadra, the Kurmis are said to have migrated to the South. (Jenkinson's Memo on Jhansee Castes 1866.) And in Maharashtra they came to be known as Kunbis. As the Imperial Gazetteer (Vol. XVI) said, they are a "hardy and vigorous class, once the terror of India". The Kunbis or Kapus gradually spread themselves in Andhra and came to be known as Kammas and Velamas. (*Padmanayaka Charitra*)

There are about 1200 surnames among Kammas, which have been coming down from

the 12th century. The "Padmanayaka Charitra" says that a certain Badabanala Bhattu prepared a list of Kamma surnames in vogue in 1098 A. D., and for the Gotras he used the names of the places from which the ancestors of the different Kamma sects hailed. In later inscriptions the same Gotras were used. A study of these surnames, gotras and inscriptions reveals the fact that Kammas chiefly belonged to the Durjaya dynasty. It is to be also remembered that the Daurvasa Devi Purana says that Prataparudra was a Kamma. Moreover the Telugu Choda kings of Kammanad entered into matrimonial alliances with the Kammas and became submerged in that caste, as is evidenced by the Choda surnames extant among Kammas only. The Choda Kings, we should note, called themselves the progeny of Karikala. Leaving all this aside a few cases from the inscriptions will be shown to prove that Kammas belonged to the Durjaya dynasty from which the Kakateeyas sprang:

(1) Aluri Potinayadu, a vassal of emperor Kulottunga Choda is mentioned in his Srikakolanu inscription as belonging to the fourth caste and the Durjaya race. He bears the title "Chalamarti Ganda" which many

Kakatiya Kings had. It has been recognized that he is a Kamma chieftain.¹⁵

(2) In an inscription at Ravuru, Ekki Nayadu, Rudri Nayadu, Pinarudri Nayadu, Potinayadu and others described themselves as belonging to the Durjaya dynasty and as having the "Valavutla" gotra.¹⁶ All these warriors were the bodyguards of the empress Kakati Rudramadevi. There are many Kammas to-day bearing the ~~surname~~ ^{gotra} 'Vallutla', a corrupted form of 'Valuvutla'. These Nayudus of Kammarastra were undoubtedly Kammas and nobody else.

(3) In the Sagaresvaralaya inscription at Madala, Pinnamanayadu described himself as the descendant of Durjayas and as belonging to the "Valaratla" race. This inscription is of 1125 A. D. One Paruchuri Ketinayadu of this "Valaratla" family inscribed an inscription in 1163 A. D. 'Paruchuri' is a prominent surname among the Kammas now and Ketinayadu seems to be the first Kamma to bear this surname.¹⁷ Another inscription tells us that the "Valaratla" family descended from

15. S. I. I., Vol IV p. 317.

16. A. R. No. 333 of 15, A. R. of 1916 p. 135.

17. J. A. H. C. Vol. I No. 2.

Buddha Varma, ¹⁸ a prince of the Durjaya dynasty who ruled over Kamma Rashtra in Trilochana Pallava's time. In another Madala inscription belonging to 1282 A. D., in the Sagarasvara Temple, Devinayani Erranayadu, Kommi Nayadu and Potinayadu trace their genealogy to the same Buddhavarma. ¹⁹ A corrupted form of "Devinayani", viz. 'Devineni' is a proud surname borne by some Kammas to-day.

(4) Malyala Gunda Dandanatha of the 12th century described himself as a Durjaya. ²⁰ "Malyala" has in course of time become "Mallela" and is a surname of some Kammas now.

(5) The "Ravella" family belonged to the lunar dynasty and had the title "Chalamarthi Ganda". This we learn from "Sowgandhi-kaprasavapaharanam". As Revellas are Kammas, and as the above title is usually associated with Kakatiyas, Ravella families and hence Kammas must be Durjayas.

(6) Mahamandalesvara *Eruva* Tondaya Raja of 1121 A.D., hailed from the solar race

18. loc. cit.

19. A. R. No. 348 of 1938.

20. Tehngana Inscriptions.

and claimed descent from Karikala dynasty, as evidenced by his inscription in the Bhimesvara Temple at Draksharama.²¹ There were many other Choda Kings with the surname Eruva. One of these, Bhimaraja married King Anavema Reddi's daughter (*Vide* Korumilli inscription). Other Choda princes of Karikala dynasty must have inter-married with the Kammas also, as there are now Kammas bearing the surname Eruva, which they could not have inherited otherwise. The proud Chodas of Karikala dynasty would not have inter-married with the Kammas, had they not been sure of the noble birth of Kammas. As the Telugu Choda Kings entered into relations with the Eastern Chalukyas, both the Telugu Choda and Eastern Chalukyas inter-married with the Kammas. Many of the Kamma surnames like Elamanchi, Gollavada, Yalampati, Sammeta, Machcha, Konda, Choda, Vasireddy, Adapa were surnames belonging to the Chodas and Calukyas. (*vide* their inscriptions and Velugotivarivamsavali.) This is further confirmed by 'Ahalya Sankrandana Vilasamu' which says that the "Vasireddi" families of the Kammas bore the title "Chalukyanarayana".

21. S. I. I., Vol. iv. p. 420.

That the Karikala line belonged to the Solar Dynasty – there can be no doubt, as mention is made of this fact even in the Sangam Tamil literature and in the 7th century copper inscription at Malepadu of Punyakumarachola. Durjaya who has been often mentioned above belonged to the Haihaya race – the greatest king of which was Kartavirya Arjuna, killed by Parasurama. (Kurma Purana). Many inscriptions speak of Durjaya as belonging to the Solar or Lunar dynasty. It is clear from all this that the Kammas are the descendants of the Durjaya dynasty and of the off-spring of the inter-marriages between the Telugu Choda and Eastern Chalukya families.

We must now account for the surprising fact as to why some of the descendants of the Durjaya dynasty called themselves Sudras, though Durjaya hailed from Haihaya (Kshatriya) dynasty – nobler than which there could be none. It is significant that while the kings that ruled to the south of the Krishna river, the Konda Padamati kings, described Durjaya as Sudra, the Sagi princes that ruled to the north of that river asserted that he belonged to the solar race of Kshatriyas. The Kakatiyas who claimed descent from him invariably traced him to the solar or lunar races. The reason for this seems to be that

the persons belonging to the Durjaya dynasty who migrated from Tripuri and other places to the Southern portion of the Andhra long before Trilochana Pallava, became converts to Jaina and Bauddha faiths.

In the 5th century A. D., Mangalesha Chalukya defeated Buddhavarma of the Haihaya dynasty and the latter's descendants migrated to Andhra. They mentioned Durjaya as the founder of their dynasty and from Kurma Purana, we know that Durjaya is a great Prince of the Haihaya vamsa. Later when they wanted to come back into the Hindu fold, they were admitted by the wily priests as Sat-Sudras only. But their kinsmen who ruled to the north of the river Krishna never forgot ancient history, and so freely intermarried with them. Nor did the Chodas and Chalukyas have any scruples about intermarrying with these Kammas (Durjayas). The present-day Kamma community is the result of the intermingling over generations between the Durjayas, the Chalukyas, the Haihayas, the Kakatiyas and local chieftains' families. Some of the Kamma surnames having the suffix "reddy" as for e. g., Vasireddy, Tammareddy, Kommareddy, etc., indicate that once upon a time they held positions of *Rattadi*,

which was one of the prominent offices in a village and that Kammas and Reddys inter-married. Though belonging to Chalukya families, some Kammas entered into political relations with Reddy families in the regimes of Vema Reddy and Veerabhadra Reddy of Rajahmahendravararam and became known as 'Vasireddies'. This we learn from a book "Srungara Dhamam". This should not be surprising as the Reddis too like the Kammas, claim to descend from the solar and lunar dynasties, while in some inscriptions they call themselves sudras. There are many surnames which are even to this day common to Reddis and Kammas. The word "Reddi" is a corrupt form of Rattadi, which was used by all castes holding that office²².

To sum up, the original ancestors of Kammas were descendants of the Haihaya Kshatriya prince Durjaya, who migrated to the south of the Vindhyas in search of colonization. Later on they inter-married with the Choda families which claim descent from the great Karikala of the solar dynasty and the Eastern Chalukyas who belong to the lunar dynasty. Consequently Telugu Choda and Chalukaya surnames

22. A. R. of 1924 (See 283 etc)

22-A. Reddi Samchika.

can be traced among Kammas only in Kammarastra. It is not also impossible that the blood of local chieftains should have intermixed. Right from the seventh century the Telugu Choda kings were using Telugu in their inscriptions (to wit Punyakumara Choda's inscription), while there is evidence to show that by the 11th century at least the descendants of Durjaya and Karikala were using Telugu as their mother-tongue.²³ The Kammas who are the descendants of these mighty princes became Andhras in every sense of the term by the 10th century at least.

Outside Kammarastra, some Telugu Choda families bearing the title "Orayuripura-varadhiswara" are also seen. They are Matla, Kondraju, Potturi, Konduri, Rachiraju, Manchiraju, Gottikanti, Vangali, Madraju, Kaluvabodi, etc. They were treating themselves as Kshatriyas working under the Vijayanagar Kings, while some others were also called Pillayars and Yadanarayanas. (Local Records & T. T. ins, Vol I. P. 104)

SOME KAMMA PRINCES

Mallavarma belonging to the Durjaya dynasty ruled Velanadu as a vassal of Trilo-

23. S. I, I. Vol IV, VI.

chana Pallava in about the 3rd century. ²⁴ Afterwards till the 13th century his descendants ruled as the vassals of Eastern Chalukyas. Later this part of the country came under the Kakatiyas. Gonkaraju I of this house was a vassal of Kulottunga. He was a great patron of learning, and was known as "Vidvatpankajalimruganka". Poet Manchana ^{praised much in} dedicated his "Keyurabahucharitram" ~~to~~ this prince. There came many other farfamed princes in this dynasty like Velanati Kulottunga Choda I, Velanati Gonka Raju II, Velanati Prudhvisvara, etc. Some Kammas still bear this royal surname of 'Velanati'.

Descendants of Buddhavarma of the Haihaya dynasty ruled over the part of Andhra known as Konda Padamatiseema of 210 villages, right from the time of Trilochana Pallava. ²⁵ Mandavarma of this House held his sway over 210 villages from 1114 to 1118 A. D. His descendant Manmamandaraja ruled from 1125 to 1139 as a vassal of Vikrama Chola. He participated in the Kalinga conquest and was also a patron of poets and scholars. He was known as "Kavya Vinoda,

24. A. R. No. 49 of 1909 & Pithapur pillar inscription. Ep. Indica IV.

25. L. R., Vol. II, p. 770 Medanuru inscription.

Sukavikirasahakara", etc. There was one Pandaraja in about 1213. Surnames named after these brave princes like 'Manda' and 'Panda' still survive among Kammas — a standing witness to their descent from princely houses.

Princes who claimed descent from Dhanamjaya ruled over Dharanikota and though they described themselves as belonging to the fourth caste just as Velanatis, they used to prefix "Choda" to their names.²⁶ It is probable that this Dhanamjaya may be the Telugu Choda King of the 6th century, who was the son of Nandivarma.²⁷ This house entered into several matrimonial alliances with the Kakatiya House. The earliest known prince is Betaraju who ruled between 1051-91. In 1148-56 Kota Ketaraju I was the ruling prince. From that time onwards many Kamma princes with the surname *Kota* ruled over Dharanikota. Kota Ketaraju III (1234-40 A. D.) married Bayyaladevi daughter of Mailamma, sister of Kakatiya emperor Ganapati Deva. From 1216 some kings of the Kota Family began to rule from Yanamadala. One of these, Kota Betaraju (1241-1251) married the daughter of Kakatiya emperor Ganapati

26. L. R. Vol. 48.

27. Ep. Indi., XI Malepati inscription.

Deva, princess Ganapamba, who ruled till 1264 after her husband's death. Kota princes ruled at several other places also. Some of them were the famous commanders of Kulottunga II and Rajaraja II. A daughter of Gannabhupa, who ruled Dharanikota in 1400, married Pedakomati Vema Reddy. From the "Murtitrayopakhyana" we learn that he assumed a new surname "Dantuluru". There are still several Kamma families bearing the surnames of "Kota".

In the 12th century one Anuguraju a descendant of the tenth century king Sahasrarjuna of Haihaya dynasty migrated to Andhra from Tripuri. Velanati Gonkaraju made him his son-in-law and presented him with 300 villages in Palnad.²⁸ Even prior to Anuguraju a family with the surname 'Chagi' and claiming descent from Haihayas was the ruling power in Palnad (300 villages). After Anuguraju, Nalagamaraju ruled over Palanad and it was in his time (about 1184) that the battle of Palnad took place.²⁹ Many famous Kamma families bearing the surnames of Atluri, Govindu, Gandu, Kota, Konda and Sagi participated in this battle,³⁰ made famous

28. Phirangipuram inscription.

29. Srinadha's Palnati Viracharitam.

30. loc. cit.

by the great Telugu poet Srinadha's ballad. Brahmanayadu and others who embraced Ramanuja's faith and welcomed the lowest castes also into their fold, separated themselves and came to be known as 'Velamas'. Previously they too were Kammas. The 'Sagi' people gradually began to call themselves Sudras, and under the Gajapatis and Kakatiyas they became famous chieftains and commanders of armies.

Many of the Telugu Choda Kings who ruled from Konidena in Narasaraopet Taluq and from Pottapi in Cuddapah intermarried with the Kammas and left to their progeny their own surnames. These surnames were often the names of the places like Koduru, Mopuru, Konidena, Malepati, Valluru, Alaman-dala, from where Telugu Chodas ruled. Some of these princes described themselves as belonging to the fourth caste, but used to prefix the words Choda, Durjaya or Chalukya as the case may be to show their origins. From the 15th century these names fell into oblivion and they were all known as Kammas in general, while those outside Kamma Rashtra were merged in other castes.

Apart from, Punyakumarachoda, there were prominent Telugu Chodas like Satyaditya,

Vikramaditya, Jatachodabhimā, Telugu Bijjana, Ballayachoda, Chodaballi, Kama, Tribhuvana, Nanuchoda etc., ruling till 12th century in Kammanadu and Pottapinadu, as subordinates of various kings like Pallavas, Vydumbas and Chalukyas, but lack of space constrains us to cut out details about them. Nannechoda wrote "Kumarasambhavam" in Telugu and dedicated it to his guru.

TITLES OF KAMMAS

The ancestors of the present-day Kammas used to have words like Raju, Reddy, Nayaka, Nayudu, Neni, Nidu, Chowdary and Varma as suffixes to their names. This is proved by a study of inscriptions as well as extant surnames. 'Kosaraju', 'Poturaju' are examples to show that the title 'Raja' was used by Kamma Chieftains of yore. *Buddhavarma* and *Mallavarma* were famous chieftains of the Durjaya dynasty. Varma means wearer of armour. Surnames like 'Vasireddi', 'Thammareddi' etc., show that Kammas used to have the honorific 'Reddi', which is a corruption of the Sanskrit 'Rat'—King or Telugu word Redu or Rattodi. Many Kamma chieftains again had 'Nayaka' and 'Nayadu' at the end of their names. From the 11th century, if we carefully

study the inscriptions, we find that no one other than a military general of ruling princes dares to use the title "Nayadu". Similarly the words 'Neni and 'Nidu' mean a 'Raja' and these used by Kamma noblemen from the 11th century onwards prove that Kammas were from the beginning ruling princes. In recent times Kammas have appropriated the honorific "Choudary". In Andhra country no other caste except Kammas uses this honorific and this usage can be traced to at least the 16th century. In Uttar Pradesh round about Ayodhya, the *Kurmis* use this.

Kamma surnames like Alamu, Enugula, Katti, Katari, Viramancha, Viramachaneni, Dandu, etc., bespeak of their Kshatriya origins, as all these words mean implements or beasts of war. Other surnames like Ayodhya, Raghupalle, Sravasti, Dasaradha, Rajendra, Raghupati are standing monuments of either the places or the dynasties from which their far-off ancestors hailed. Gotra names like Padmavati, Srilakshmi, Sriparti etc., and others like Sivanila, Srikantha etc., point towards the original religions of some of the Kamma families. Other surnames like *Desisetlu* show either that some Vaisyas joined the Kammas through intermarriages etc., or

that some Kammas engaged in business were honoured with the title of 'Setti'. There were some relatives of the Velanati Kings who had the titles of 'Setties'.

THEIR PRESENT POSITION

There are at present many subjects among Kammas like Peda Kamma and Chinakamma. Families which can clearly trace their descent from ruling chiefs usually fall into the categories of Pedakamma, Zamindarikamma and Iluvellanikamma. Women of those families usually observe Purdah, and those families are usually aristocratic. Till recently there were no inter-mariages between them and other Kammas. Fortunately the barriers are being surely but slowly broken. According to the Census Report of 1921, Kammas were dispersed in the following way in the districts of the Madras presidency :

<i>District</i>	<i>Population</i>
Krishna	226734
Guntur	316668
Nellore	99969
Godavary	56260
Chittore	95448
Anantapur	39917

<i>District</i>	<i>Population</i>
Cuddappah	20171
Kurnool	14313
Bellary	4716
Chinglepet	35160
Coimbatore	53569
N. Arcot	28227
S. Arcot	12743
Tirunelveli	56868
Ramnad	52849
Madras	1920
Salem	4808
Tanjore	2484
Madura	19990
Trichy	3955
Vizagapatam	12016
Godavary Agency	2229
Total	<u>1161014</u>

The following few extracts from the census report of 1921 would throw some light on the position of Kammas :—

	<i>Males</i>	<i>Females</i>
Total Kamma Population (Madras)	588017	572967
Telugu Kammas	575753	560019

	<i>Males</i>	<i>Females</i>
Tamil Kammas	10674	10539
Number of Kamma literates	79740	8486
Number of Kamma literates in English	2672	111
Number of actual workers	311042	116710
Dependants.	733232	
Number of ordinary culti- vators	297843	109657
Number principally living on their income	21	23
Number engaged in Dome- stic Service	72	43
- without any definite occu- pation	1864	2334
Number engaged in Public Admn.	283	nil
- Letters, Arts & Sciences	40	1

There are Kammas in small numbers in various other occupations. To facilitate comparative study, we give below corresponding particulars about the most advanced i.e. the Brahman community.

	<i>Males</i>	<i>Females</i>
Total Brahman population	267692	264146
Literate Brahmans	159730	39576
Brahmans literate in English	46498	1402
Brahmans engaged in Public Admn	6953	—
— Ordinary cultivation	93277	44172
— Letters, Arts and Sciences	661	122
Brahmans principally living on their income	927	311
Brahmans engaged in Domestic service	1029	381

The figures speak for themselves and the low percentage of Kamma literates, Civil servants and those relying on their own income should spur the community to a greater rate of progress. Of course a study of 1951 census report would show that the position is not quite so bleak. The comparatively very much lesser number of Kammas engaged in domestic service shows their love of independence, though such considerations of false prestige should not prevail in bettering one's economic position. The very small

number of Kammas living principally on their income shows that the majority are to a large extent living on patrimony.

There are Kammas in Mysore (in the districts of Sivmagga, Chitradurg, Mysore & Bangalore), Hyderabad and Mydhya Pradesh also. Thus, though Kammas or Durjayas were originally Kshatriyas, after joining the Jaina and Bauddha Faiths, they abandoned the sacred thread. Later on when they joined the Hindu fold, priests of the time were either very reluctant to accord them Kshatriya status, or they themselves were not very keen on assuming the sacred thread. Whatever it be, Kammas had for sometime no 'upanayana', nor are their ceremonies performed according to Vedic rites. Puranic or Agamic rites only are in vogue among them. But on ceremonial occasions they wear a Yajnopavita made of silk etc., and from the 12th century they were allowed to construct temples and lay the foundations for them according to Agamic rites. Sudras cannot have such rights according to the sastras. (Vide Bruhannaradiyam). About 50 years back when Kammas came to realize their Kshatriya origins, some of them began to undergo the Upanayana ceremony, learn the Gayatri and perform their ceremonies according to the

Vedas. But the majority do not care to wear the thread, nor are they interested in having Vedic ceremonies.

Notwithstanding what is said above, which is only one possible explanation of why Kammas do not wear the sacred thread though they are Kshatriyas, it is quite possible that Kammas—at least the majority of them—became Jainas and Baudhas. So they might have given up the habit of wearing the thread, after they migrated from the North. We find that till Mahatma Gandhi reached the age of ten, wearing of the sacred thread was very uncommon among the Vaisya families of Kathiawada. (Gandhi's Autobiography, 1948 Edition, p. 479) As Gandhiji said 'it is an unnecessary custom' and superfluous customs though possessed of some vague symbolic significance tend to fall into oblivion. Sensibly then did the Kammas of yore give up this habit and there is no need to resume it especially as a mere possession of it means little. The 'Palle' community whose chief occupation is that of plying country-craft in the rivers and canals of Andhra invariably wear the sacred thread, but nobody claimed for them either Brahmanhood or Kshatriyahood. The Visvabrahamanas are in a similar

boat. Absence of the custom of wearing the Yajnopavita cannot therefore prove that Kammas are sudras. Many Kamma Chieftains whose inscriptions date from 1139 A. D., have been famous builders of temples like the Trikotisvara temple in Vellaturu, patrons of learning and poetry, famous warriors, kings and vassals of great emperors like Kulottunga and Rajendra Choda. All these are actions which befit only Kshatriyas and which are allowed to be performed by Kshatriyas only by the sastras and 'Sampradayavid Brahmanas'.

ANOTHER THEORY

The pioneer and able historian of Andhra Sri C. Veerabhadra Rao opines that the clans of Yadu, Vrushni, Bhoja and Andhaka intermarried with Yavanas, Sakas and Pahlavas and that in the time of the expansion of Andhra empire, the off-spring of these clans spread over the whole of India from Ganges to Cape Comorin and set up dynasties under various names like Vallabhis in Surashtra, Chalukyas in Kuntala-vengi and Kakatiyas in Telugunad. He believes that Kammas are descendants of this racial intermixture and calling Yadus, Vrshnis etc., cowherds (Gopas)

and quoting "satsudrau gopanapitau" he pronounces Kammas to be Sudras (Andhrula Charitramu, Vol II, P. 148). At another place he says that after the Western Chalukyan conquest of Kammarashtra in the seventh century, when Kubjavishnu Vardhana came to occupy and rule this territory, a number of commanders like Buddha Varma came along with him from Kuntala and Konkana. They called themselves sudras and of the Durjaya Vamsa. Descendants of these are Kammas. (Ibid, p. 234)

In the 5th volume of his History of Andhras, Sri Veerabhadrarao admits that the Kammas sprang from the Kakatiyas and at another place (Vol III, p. 112) he emphatically says that Kammas cannot be sudras according to the sastras, but could only be kshatriyas or vaisyas. The Kakatiyas were descendants of Durjaya, the son of Ananta, son of Vitihotra, great grandson of Kartavirya Arjuna, a descendant of Haihaya (Kurma Purana). As the Kamma origins of Kakatiyas are admitted by many able historians, they must be held to be the progeny of Haihaya Kshatriya families. In his V Volume (P. 526) the same author says that Ikshvakus who ruled Andhra were peasants (Kapus) who migrated, from the

places round about Ayodhya and Mithila. Saying that in Prakrit inscriptions they have been called Okhalas, he argues that the very same people came to be known in Telugu as Reddikapus, Kammakapus etc. This assertion of the historian of Andhra confirms our thesis that Kammas descended from Kshatriya stock.

On the authority of Srutis, Smrtis and Puranas, the erudite scholar Swami G S B. Sarasvati, descendant of Errapragada, the great Telugu poet and head of the Upanishad Brahmendra Math, Kanchi, has established that Kammas are Kshatriyas of the solar and lunar dynasties who were driven off from their ancestral homes in North India by sudra kings like Nanda and became like sudras giving up Kshatriya profession and habits.

[“Kshatraveshavihinascha Sastrastravarjitah - - - Vedoktacharahinascha Sudracharaikatatparah - - - Krushikarmaparaschaiva bhavishyanti na samsayah - - Vindhyaasya dakshinebhage Samudrapranta-manditan Kalingandhra vidarbhascha desanagatya bhumipah.” Markandeyapurana, Uttara Khanda. “Mahapadmapatih Kaschitnandah Kshatravinasakrut, tatourupa bhavishyanti Sudraprayah adharmikah.” Bhagavata, XII. 1.]

CHAPTE TWO.

KAKATIYAS & THEIR NOBLES.

The Andhra country was ruled by the Eastern Chalukya and Chodachalukyan Emperors from Kubjavishnuvardhana down to Kullottunga III. altogether some 35 rulers from 615 A.D. to 1217 A. D. Kammarastra and Vengi were under them. Velanati Choda kings, who were Durjayas, as an inscription tells us, were their viceroys, with headquarters at Chandole. Velanati Gonka I, Choda I, Gonka II, Rajandra-Choda II, Gonka III and lastly Prudhveeswarachoda were the prominent chiefs of the line from 1076 to 1210 as noted already.

Various branches of Durjaya dynasty and Telugu Choda rulers of Kammanadu were under those Velanati kings as subordinates. Telugu Choda kings were the chief and nearest relatives to the Chalukyan Emperors. All these bore many titles assumed on various occasions. The famous poet Manchana in his "Keyurabahucharitram" describes the greatness of Velanati kings at length. They possessed, according to him, 40 thousand horses and 9 lakhs of cash. They were loyally ruling

under the various Eastern Chalukya emperors except for a short period when the Western Chaluka Emperor Vikramaditya VI occupied the country. But for this brief span till Ganapatideva of Kakatiyas conquered the country, the Velanatis were the rulers. Rajarajanarendra of 1022-62 got Telugu Maha-Bharatam written by Nannayabhatta for the use of Telugu public. Similarly, all the chiefs patronised poets, temples and brahmins as their chief duty.

With Warangal as the capital, Kakatiya Kings of the Durjaya dynasty ruled over a large part of Andhra from the 10th century onwards. But it was only in Ganapatideva's time (1198-1261) that Kamma Rashtra completely came under the sway of Kakatiyas. From the Kazipeta inscription of his son Prolaraju, we learn that the first Kakatiya king Betaraju I was the moon of the ocean of the Durjaya dynasty (Durjayakulabdhichandra). That the Nayakas of Kammanadu for the most part claimed descent from Durjaya is well-known. Putting all these facts together we can conclude that Kakatiyas had the same origins as the Kamma families of those times and it was for that reason that Prataparudra I, Ganapati Deva and others unhesitatingly entered

into marriage alliances with Kamma chief tains' families i. e., Telugu chodas and Durjayas. As Kakatiya history is well known we shall not speak much about those Kamma Kings. Among the several Durjaya warriors in Pratapa Rudra's service was one Malyala Sajja Senapati. The Kondiparti inscription speaks of him. He might be the founder of the Kamma clans with the surname of 'Mallela'. As soon as Ganapati Deva conquered Velanadu, he made Kota Betaraju his son-in-law, and himself married the two sisters-Naramma and Peramma-of Pinna Choda. The brother of these sisters, Jayapa, became the Kakatiya commander-in-chief of elephants.

Jayapa is by far one of the greatest Kammas. At once a warrior and a lover of the fine arts, he was the son of Pinna Choda, son of Narayana, ruler of the territory round about the Mukhadvara of Krishna river, under the Velanati Kings. Jayapa composed a treatise on dancing 'Nrutyaratnakara' in Sanskrit. His inscription is to be found in Chebrolu³¹. This family were Telugu chodas of Ayyana-vamsa and were flourishing from the time of Mangiyuvaraja generals^{31a}.

31. Andhrula Charitra.

31a. Ep. Ind. VIII. & Nambulakunta inscription in Telangana inscriptions.

Malyala Chounda was another commander of Ganapati Deva. He established an agrahara, dug a tank, and built the Choundesvara temple in Kondaparti. Kataya and Gundaya were other famous commanders belonging to this clan. Gundaya, who was ruler of Sankisa, married Muppamba, daughter of Gona Buddha Reddy, the great poet of Ranganadha Ramayana fame. Vipparla Kondapa & Gundapa of 1218 were famous subordinates of Kota Keta II and granted lands to temples.

Several others like Prolaroutu, Mechaya, Kannara Deva Choda, Naun, Opilisiddhachoda Tribhuvana etc., were famous Kammanad heroes who served under Ganapati Deva. All the available information about them is gathered in the author's voluminous History of the Kammas in Telugu.

Under Rudrama Devi Kammas belonging to the Vallutla gotra were the captains of body-guards, while the sons of Potinayaka were Mahasamantas (great vassal-princes). They too belonged to the same gotra. Rudra and potinayaks, sons of Prolaroutu of Durjaya race were body guards of Rudrama-devi.

Under Prataparudra II, Sagi Ganna Mantri, son of Nagabhupati, belonging to the 'Fourth Caste' was a famous counsellor and warrior. He was known as 'Nitiyugandhara'. Poet Marana dedicated his Markandeya Purana to this mantri. His son was Baicharaju. A *chatu* verse informs us that Baicharaju's gotra was 'Vipparla'. Inscriptions speak of the 'Sagi' clan as belonging to 'Vipparla' vamsa and Durjaya dynasty. These two, Gannamantri and Baicharaju became Mussalamans after the fall of the Kakatiyas and the former under the name of Malik Maqbul ruled over Multan and Gujarat under Ulugh Khan, and became the prime Minister of Ferozshah."

From the time of Prataprudra II, the Gurizala dynasty ruled over Sabbinadu on the banks of Gotami river. From the 'Vasishti Ramayana' by Singana, their court poet, we learn that the founder of that dynasty was Kunayya. His great-grandson Muppa Bhupati II was a great general. He was a vassal of Prataprudra II and participated in the conquest of Kanchi and had a hand in re-installing there Manmaganda Gopala, Prataprudra's vassal, who was earlier defeated by

Pandya Kings. We come to know about him from Singana's 'Padmapurana-uttara Khanda' dedicated to his minister. Another, Muppidi Nayudu also participated in the Kanchi battle and was later the Kakatiya emperor's deputy in Pakanadu and Tondamandalam.

There were many other Kamma leaders like Gundaya and Boppa in Kammanadu, Venkayain Velanadu and Sagi Devaya in Palnad who ruled as Prataprudra's deputies.

Mention must also be made here of Durjayas living outside Kamma rastra as subordinates and relatives of Kakatiyas. The Parichhedis' Natavadis, Konakandravadis' Gudimettas were ruling as Samantas under Kakatiyas from the time of Ganapatideva though they were originally under the Eastern Chalukyan Kings. Of these Gudimetta chagis were of Vipparlavamsa (Gotra) as their inscriptions vouchor.

But not all these brave princes and mighty warriors could save the Kakatiya Kingdom in 1309 when Prataprudra was defeated and in 1323 when the Kakatiyas were finally annihilated.

THE MUSUNURU KINGS

After this Muslim conquest, seventyfive brave patriots of Andhra, gathered armies and once again brought Warangal under the Hindus at about 1325. This combination of Reddy, Velama and Kamma leaders has a lesson for modern Andhra also. They form the dominating communities of Andhra and in their unity and cooperation lies the salvation of this part of the country. After this war of independence and the defeat of Muslims, ³³ Masunuri Prolaya and then Kapaya ruled over Andhra for some 44 years.³⁴ Musunuri Kapaya is one of the greatest Kammass of all time. He was a real peoples' leader and a genuine patriot. What sivaji did in Maharashtra and Rana Pratap did in Rajastan, he achieved in Andhra. He will survive as a scintillating star in the firmanent of Andhra History.

This great hero's stirring and epic fight for independence deserves detailed mention.

The state of the country after the fall of Warangal in 1323 A. D., was awful. As the

33. Copper inscriptions of Guraja and Vilasa-See Bharati, 1934 & 1942.

34. loc. cit.

14th century inscription of Musunuri Prolaya says, "the rich were tortured for the sake of money. Mere sight of Muslims caused people to abandon their lives. Brahmanas were not allowed to perform their rites and ceremonies. Temples were destroyed and idols desecrated. Agraharams of the learned were taken away. Peasants were deprived of the fruits of their cultivation. Rich and poor suffered equally. No one could regard his family and possessions as his own. The wretched Muslims revelled in drinking, debauchery, eating of beef and killing of Brahmins". Discontent and distress thus reached the highest pitch. When people were no longer able to bear this tyranny, when none of the ancient royal families were there to come to the peoples' succour and when people were in search of a powerful leader who could save them and their dharma, the few surviving generals of Kakatiyas and the descendants of the ancient Mahasamantas gathered together, formed a confederacy and elected Musunuri Prolaya Nayaka as the leader of it. As the Santamagalur inscription (1326 A. D.) of Kolani Rudradeva obviously indicates, Prolaya Nayaka was made the "Andhrabumandala-dhayaksha." In the election of Prolaya Nayaka as the Adhyaksha of this confederacy,

Kolani Rudradeva' an old minister and general of Kakatiyas' played an important part.

Prolaya Nayaka hailed from the Musunuri family of Kammas and was the grandson of Pota Nayaka and was a noble under Prataparudra. Near Rajamahendravaram there is a tract of the country which has been mentioned as Turpunadu. There are many Kamma families bearing the surname Musunuru in Mulakallanka, Muggulla and other Villages. Many Kammas have the Musunulla gotra. All this proves beyond doubt that Prolaya and his brother Kapaya hailed from the Kamma community. Mention of Kapaya as a relative of Kakatiyas by Muslim historians strengthens our statement. The famous research scholar Sri Mallampalli Somasekhara Sarma also is of the opinion that they belonged to the Kamma community. It is true that Kapaya gave his niece in marriage to Mummadi Nayaka, ruler of Rajamundry. In all inscriptions the Manchikonda dynasty, to which Mummadi Nayaka belonged, used the honorific 'Nayaka' only. And at present the surname and gotra of Manchikonda is not found among Reddis also. So this does not prove Kapaya to be a Reddi, but only substantiates our statement. All the inscriptions of Kapaya as well as his subordinates speak of

Kapaya as "Nayanimgaru" and not as Reddy. We have evidence of family going back to 1221 A. D., for an inscription commemorates Musunuri Muchchi Nayaka's gift of land to Lord Mallikarjuna at Zammipalli: (A. R. No.188 of 17)

Under Prolaya Nayaka the confederacy of nobles waged a relentless war of the guerilla type, till at last Prolaya's name became a charm to exorcise the Muslim demons, as the inscription phrases it. Finally in 1325 A. D., just when Ghaisuddin Tughlak died and when the crown prince had no time to turn to the affairs of the South, Prolaya and the armies under him seized this opportunity to spring upon Muslim armies from their mountain and forest fastnesses and inflict crushing defeats upon them. The coastal districts of Andhra were thus freed from Muslim domination and Hindu dharma and Hindu Rajya were resuscitated. Rekapalli was his capital and the entire region between Krishna and Godavari rivers was directly under his control, while his erst-while confederates ruled over other territories as his samantas. As one of the inscriptions says, Prolaya restored back the agraharams to Brahmanas, revived the religious sacrifices and thus was Andhra Desa purified by the smoke rising from

them. The farmers gave him with pleasure what was due to a king and the *tapasvins* gave him one sixth of the fruits of their askesis. Having probably no children King Prolaya installed his first cousin Kapaya Nayaka on the throne and himself devoted to cultivation of dharma ('prabhuh sa dharmarjana tatparobhut'). Thus he followed the great tradition of the Kings of Solar dynasty who were "Var-dhake Munivruttinam, yogenante tanutyajam" These Kings donated the agra-harams of Vilasa and Guraja to the Brahmins.

The mission of Prolaya was yet not completed, for Telingana was still under the Muslims. To fulfil this was the life-mission of his brother and successor kapaya, called wrongly Krishna Nayaka by Ferishta, the Muslim historian. The whole of Telingana was also seething with sedition and unrest against the Muslim tyranny. Kapaya Nayaka took advantage of this unrest and after enlisting the support of other Hindu Kings like Vira Ballala Deva of Hoysala dynasty, he declared war on Warangal and drove out the Naib Wazir of Tughlak in 1336-7 A.D. Telingana thus fell into the hands of Hindus and Kapaya became the ruler of Andhra, assuming the titles of

"Andhradesadhisvara" and "Andhra Suratrana (i.e. Sultan)". It was at this time that the Governor of Kampili, who was a convert to Islam, rebelled against the Sultan and set up independent rule after defeating the Sultan's forces and reconverted himself into Hinduism. The Muslim *contemporary* historian, Zia Barni tells us that this Governor of Kampili was a relation of Kapaya Nayaka. This Governor was none else than Harihara, the founder of Vijayanagar on the banks of Tungabhadra. If due weight is to be given to Zia Barni, the Contemporary historian, Harihara must have hailed from the Kamma community as he was a relative of Musunuri Kapaya Nayaka, the Kamma king of Andhra.

Kapaya Nayaka's supremacy and his assumption of sovereignty over the whole of Andhra roused jealousies among the Velama Chiefs, mainly the Recherlas. In this fight for supremacy though the Velama prince Singa Nayaka seems to have defeated Kapaya Nayaka in one encounter, he was soon brought to book and swear fealty. But Kapaya was given no time to consolidate himself. Alauddin Bahmani, who was helped by Kapaya to revolt against Delhi and set up an independent Kingdom, launched a surprise attack on

Warangal and forced Kapaya to sign a treaty, after defeating him. Kapaya, however, did not lose his independence, but only ceded a fortress and presented some elephants, etc. So Alauddin launched another attack on Warangal overrunning the Andhra country as far as the coast in 1355-56 A.D. These defeats at the hand of Bahmani reduced Kapaya Nayaka's prestige and his hold over his vassals. After Alauddin Bahmani's death in 1359, Kapaya Nayaka tried to overthrow the Bahmani Kingdom with the help of the king of Vijayanagar. Under the command of Kapaya's son Vinayaka Deva, the Hindus and Muslims fought near Kauls and though at first Vinayaka Deva was victorious, ultimate victory remained with the Muslims, so much so that the Muslim general Bahadur Khan came perilously near to Warangal and made King Kapaya sue for peace. But again peace remained short-lived. In 1363 on the plea that Vinayaka Deva insulted him, the Bahmani ruler once again declared war on Warangal. In spite of his valiant fight and the help from Vijayanagar Kapaya was defeated and for two years the sultan stayed in Telingana ravaging the country. At last in 1365, a treaty was concluded by which Kapaya agreed to cede the hill-fort of Golconda, pay heavy indemnities

and valuable presents. Kapaya also presented a turquoise throne to the Sultan. Everafter King Kapaya and the Sultan remained on cordial terms.

While Kapaya was engaged in war with Bahmanis, the Velama princes began to strengthen themselves. They began to extend their principalities and in various battles at Jallipalli, Inakurti and Mogulur, the Velamas defeated and massacred the Chalukyas in spite of the help rendered to the Chalukyas by Reddi and Kamma chiefs. It was after these battles that Velamas assumed the titles "Somakula parasurama Kamma Dorala Modina Kaladandama" i. e. "the rod of death that annihilated the Kamma lords".³⁵ One Eruva Bhaktiraju, however fought on the side of Velamas with the Reddis and in 1366 established a principality in Kamapuri. But more about this later. Singa Nayaka and his son Anavota Nayaka were the important Velama chiefs concerned. King Kapaya who grew apprehensive of the growing power of Velamas and tried to snub Anavota, was openly challenged by Anavota who marched to Warangal. Kapaya died while fighting with

35. Velugotivari Vamsavali., (Madras university publication.)

Anavota in 1369 A. D., at Bhimavaram (near Warangal).

From an inscription of King Veerabhadra Reddi's wife near Kaluvacheru, we learn that King Kapaya was a devotee of Lord Visvesara, that he was worshipped by fifty-seven Nayakas and that he ruled the country by the command of Lord Visveswara. As the distinguished historian and researcher Sri M. Somasekhara Sarma summed up, "Kapaya Nayaka was one of the most illustrious generals and rulers of the medieval Andhra country. He was a distinguished warrior and great patriot. The Muslim historian, Burhanimasir, praised him as the 'wali of Telangana.'^{35a} He never spared any pains to free the Andhra Country from the foreign yoke. His noble nature and adventurous spirit, his intense devotion to the dharma and religion of the land, and above all, his love of independence are well displayed—in the revolt he stirred up in Telingana against Tughlak". (A Forgotten Chapter of Andhra History, Andhra University 1945, p. 98) (For an account of Kapaya and his epic war of independence see also Dr. N. Venkataramanayya's "Early Muslim Expansion in South India", Madras University, 1942).

35 a. I. A. XXVII p. 145. & Reddi Sanchika. p. 17.

It behoves especially the Kamma community to revere and cherish the memory of Andhradesadhisvara, Kapaya Bhupati and to raise a fitting memorial to this great devotee of Siva and staunch upholder of Hindu Dharma, whose inspiration was a great asset to Harihara in throwing away Islam and Muslim yoke and founding Vijayanagara.

Chalukyas with the surname of 'Maccha' fought in the battles of Jilugupalli, Magatala and Jallipalli, were defeated by Velamas and thir leaders like Gannavibhudu, Rudra Senani Kommaneni, Bacha, Obalaraju etc., were massacred. (Velugotivarivamsavali). 'Macchas' then became merged in the Kammas. In fact after these battles Chalukya surnames disappeared in Andhra. In the 'Janakiraghavam' we read about a *maccha* Konda Nrupalā who married his daughter to Adapa Nrusimha Nrupalā. A Maccha Kachineni lived in the neighbourhood of Kondavidu in about 1415. The descendants of a Chalukya prince Konda Malaraju, who was killed in 1361 in the battle near the Jallipalli Fort, began to call themselves Kammas³⁷. A careful and painstaking study of the available accounts of these battles

36. Velugotivari vamsavali.

37. S. I. I. Vol. v.

shows that Kamma lords and Chalukyas together fought with the Velamas and after their rout, the Chalukyas ceased to have any separate indentity and merged themselves in the Kamma community and began to call themselves Kammas. From then onwards no prince called himself a Choda or Chalukya, but their surnames survive among Kammas. Chode Parvataraju of 1361 was killed in the wars and probably his decendant Alagadrinaidu figures in 1671 in the south as a subordinate of Madura King, Chokkanadha. He gave some land to Srirangam temple³⁷.

In spite of the frequent skirmishes between the Chalukyas and Velamas, the Reddis began to extend their domination from Kondavidu to Rajamahendravaram. There were many battles between the Reddis and Velamas also, and the Velama Kings wished to obtain the support of Kammas by honouring them with titles, but were repelled. The 'Velugotivari Vamsavali' at one place speaks of "Kammanayakas who spurned titles".

Und r the Reddi Kings :—

Defeats in these battles made the Kammas probably listless, and we find them till 1416 as mere military leaders at

37 a Velugotivarivamsavali and A R. no. 103 of 38.

large and not as rulers. But in Raja mahendravarman, Manchella Naraharineni helped Allada Reddy's Kingdom to stability and won the title "Allada Reddy Rajya Pratishtapaka". He built a mandapam and gopuram for the Palakollu temple³⁸ in 1416. In about 1430, Potinidu (probably the son of the Chalukya Vasiraju) joined as a vassal under Vema and Veerabhadra Reddis, the rulers of Rajamahendravarman. He was honoured with the title of 'Vasireddi' by them and was made the ruler of the territory round about Pithapuram. That is the origin of the surname of "Vasireddi" among Kammas. Vasireddi Potinidu planted four lakhs and sixty thousand palm trees and had an inscription inscribed in which he extolled the value of palm-leaf, which could be used as writing material for all manuscripts³⁹. It is remarkable that we should find this prince to be a forerunner of K. M. Munshi in initiating Vanamahotsavas and his love for the palm-leaf which then served as writing material shows him to be a patron of learning and collector of palm-leaf manuscripts. He renovated the temples of Visnu, Siva, Gouri, Surya and Kukkutesvara. His son Vemayya planted a Brundavan and

38. S. I. I. Vol. V.

39. S. I. I. Vol. VI Nos. 673 to 677.

carried his father's mission a step further. * We read of a vassal of Kataya Vema Reddy, who dug a tank in Molleru in 1400 A. D. He was Uppu Hanumayya. It is significant that it is the first time we come across a clearly Puranic name among Kamma Chiefs. There were chieftains previously who were called Bhima and Rudra, but as is well-known Rudra is a great non-Aryan deity while Bhima may very possibly mean the same god and not the brother of Yudhisthira Dharmaraja. Bhima is a famous synonym of Siva as we find from Siva Namavali and Satarudriyam. A fruitful study of the proper names of Kamma, Reddi, Chola and Chalukya Chiefs in Andhra would throw revealing light on the religious habits and Aryan influence of that day.

Alamandala Nookayadevachodaraja and his son Veeraavuka Bhoodevachodaraju and Gangayadevachodaraju were ruling from 1398 to 1428 in Ongole (Guntur Dist.) evidently as vassals of Reddi Kings. They had titles like "Tribhuvabhirudrula, Vennusambara" etc. We find their inscriptions in Nagulapadu. The suffix Chodaraju at the end of their name justifies our previous statement that Telugu

40. loc. cit.

Chodas gradually merged themselves in the Kamma community^{41a}

There were not many Kamma nobles under the Reddi Kings. In the "Kondaviti Danda Kavile", the 39 vassals mentioned are all Velamas, Balijas and Muslims. The Reddi Kings even removed the names of Kammanadu and Kamma Rashtra and began to call it Kondavitirajyam after the fort built in Kondavidu. Probably one of the reasons for the downfall of Reddi Kingdoms was the treatment accorded to Kamma lords. Had they absorbed Kammas in greater numbers in government and the army, this huge virile community would have been a staunch bulwark of Reddy rule.

Under Kataya Vema Reddi Kammas with the surname of 'Vantipilli' were Jagirdars in Prolanadu, Kakinadu and Salapakanadu, but they fought among themselves and died.⁴² At another place, however, this incident is traced to the Gajapati period.

Kavuri Potinidu of about 1320 built the temples of Chennakesava and Chenna Mallesvara in Uppalapadu.⁴³ Bocchula Bhimanidu

41. Pithapuram Kaifiyat, L. R. 19.

42. L. R. Vol. 7.

and Kancherla Kondana of about 1402 donated some land to Gopinathaswamy in Rajampalli.⁴³ Similarly in Ongole Taluq there flourished some Kamma Chieftains who donated lands to temples and planted Brundavanams.⁴⁴ Chiti Potinedu of about 1427 donated some land to Amaresvara.⁴⁵

THE ERUYA DYNASTY

Descendants of the Telugu Choda King Dasa Varma ruled over Eruva territory. In 1121 A.D., Eruva Tondayaraju ruled over it as the vassal of the Western Chalukyan king Tribhuvana Malla Deva. His wife Mailama's inscription is to be found in Draksharama. Tondayaraju was a Mahamandalesvara. In the time of Rudrama Devi, Gannareddy conquered the Eruvas. But by 1200 there was again ruling one Eruva Bhimaraju. His descendant Eruva Bhaktiraju or Bhaktisvarachola founded a principality in Kamapuri with the help of the Velama Anapotanayni, Vedagiri I and the Gulburg ruler Ferozshash. This was in about 1366. Bhaktisvara was at first Anapotareddy's commander-in-chief, and his son

43. N. I. D. 62.

44. N. I. O. 35 & 109.

45. S. I. L. Vol. VI, No. 242.

Bhimaraju married Anavema Reddy's daughter. Later he became an enemy of Reddi Kings and with the help of the abovementioned princes founded a principality. Bhimaraju II's daughter married Allada Reddy and Bhimaraju was himself Allada Reddy's commander. In 1417 the Reddys ended the Eruva rule. Eruvas are to be found now among Kammas as well as Reddis.

UNDER THE GAJAPATIS

The Reddi Kingdom of Kondavid fell in 1423 and that of Rajahmundry subsequently due to various minor wars in that period between Velamas and Reddi Kings of Devarakonda & Rajahmundry. In about 1424 A. D. the Kondavidu territory came under Langula Gajapati. He ruled till 1431. Then Devaraya II of Vijayanagara conquered it. Then came Kapilesvara Gajapati in 1455 and he extended his sway to the Far South. In 1515 Sri Krishna Devaraya conquered the Gajapatis and annexed Kondavidu.

We shall here mention a few prominent Kamma nobles of the Gajapati period. Sayapaneni Venkatapati ruled over Dupatiseema in the time of Purushottama Gajapati as a vassal of Crown prince Prataparudra Gajapati.

He established in 1479 a trust for donating 720 *varahas* every year for expenses in connection with the annual festivities of Tripurantakam temple.⁴⁶ In the time of Langula Gajapati (1430) he was famous in Pavuluru and donated some land to Chenna Kesava and Nancharamma.⁴⁷ Sagi Gannamanidu ruled in Vinukonda as a vassal of Prataparudra Gajapati. His ancestors also ruled there. Gannama Nayadu of 1477 donated three villages to Brahmanas, and built many temples, mantapas and tanks. He held titles like 'Puliyamarkolu Ganda, Karavalabhairava, Gandabherunda'.⁴⁸

Under Later Gajapatis :—

Adapa Kunayya (1593-99) was made ruler of Kondapalli and Kondavidu seemas by Vidhyadhara of the Gajapati Dynasty. He was honoured with Bhadrachamaras and flag. We find an account of him and Narapa Nrupala of his family in "Janaki Raghavam" by Betapudi Krushanamantri, who dedicated the book to the latter.

Dasari Chinagangayya a vassal of Mukunda Deva, commander under Sankara Harischandra Gajapati, (1598-1600) ruled in

46. L. R., Vol. 14 pp. 536-7.

47. L. R. Vol. 5, pp. 464-5.

48. A. R., No. 527 & 528 of 14 & L. R. Vol. 151.

the neighbourhood of Purushottamapattanam. To him was dedicated Vaddepudi Peddaya's "Magha Mahatmyam". He erected a Kodandarama temple and a tank and helped many brahmins.

Medarametta Narasa Bhupati (son of Obalaraju) was an outstanding general under the earlier Gajapatis.⁴⁹ He was ruler of Puvunuru. He captured many forts and held many titles. Medarametta Konda Nrupala and Atluri Vengalendra have become legendary heroes. Many others like Kandimalla Bayyana, Kondapalli Venkatapati, Adapa Naganna and Medarametta Ramayya were builders of temples in Peruru, Gomadugu, Patnam and Poruganti. There were many others who emulated their worthy example.

CONCLUSION

As the Kakatiyas were of the Durjaya dynasty, all the Kshatriya clans tracing their origins to Durjaya were very loyal to that dynasty. The proletariat Durjayas spread over the length and breadth of Andhra under the name of Kammas were the main bulwark of the Kakatiyas. Emperor Ganapati Deva strengthened this loyalty by his wise policy and shrewd marriages with the daughters of

49. Chatu Padyamanimanjari & Kammavari chatu Padyamulu.

the Kamma lords of Kammanadu. Unfortunately in 1323 Kakatiyas succumbed. Though Musunuru brothers drove off the Muslims for a short period, Muslim rule came once again. The Reddis established a Kingdom in Kamma Rashtra. Outside the Kamma Rashtra the relatives of the Kammās—Chalukyas—sustained defeats at the hands of Velamas and they lost their forts. In these battles Kamma nobles sided with their kinsmen, the Chalukyas, and were defeated. So they could not establish any Kingdom even about 1361. From that time some of the leaders of Kamma Rashtra used to enter the service of the Reddi Kings, the Gajapatis, and the Vijayanagar Dynasty, but the majority of Kamma families abandoned arms and became simple peasants. As a rule from then onwards they took to 'Krushī' and 'goraksha' leaving aside 'Kshatra dharma'. The peasant proprietors of the Coastal districts of Andhra are to-day mostly Kammās as a result of this. We have an analogy to this in Rajasthan where the majority of Rajputs and Jats became in course of time peasants with a fierce love for the soil which they cultivate. Warrior tribes though all these were at the beginning, 'Bhudevi' or the 'Dhartimata' cast her spell on them and made them her slaves.

CHAPTER THREE.

UNDER THE VIJAYANAGARA KINGS

One of the founders of Vijayanagar, Harihara was a relative of Kakatiya Prataparudra and of Musunuri Kapaya Nayak. We have already seen how the Kakatiyas were the descendents of Durjaya and how they had close marriage alliances with Kamma chieftains. Added to this Harihara's being a relative of Kapaya makes him out to be a Kamma. We shall now give a brief account of Vijayanagara rulers and their Kamma commanders.

From 1336, Harihara Devaraya and Bukka ruled as subordinates of Mahamad Bin Tuglak at Anegondi. Harihara died in 1354 and his brother Bukka alone ruled afterwards for 25 years till 1379. Bukka became independant and he helped Kapayanayak in wars as noted already. His son Harihara II succeeded him. He ruled independently till 1404. The next ruler was Devaraya I, who ruled between 1406-to 1422. From 1422 Devaraya II ruled the kingdom till 1448. We see many Kamma heroes working under him, as seen below. After the death of Devaraya II, two of his

sons Mallikarjuna and Virupaksha II ruled till 1485. His general Saluva Narasimha succeeded him and ruled till 1493—Immadi Narasimharaya ruled then till 1505. Viranarasimharaya was the next ruler, till 1509. The next great Emperor was Krishnadevarayalu. Let us now see what part the Kammas played in this Vijayanagara period.

GANDIKOTA RULERS

The first Kamma noble to rise to prominence under these kings was Pemmasani Timmanayudu I. He gathered a host of Kamma warriors under his able leadership and became the head of an army of 8000. He joined the service of Devaraya II or Proudha Devaraya (1423-48) as a vassal. In the many battles which Proudha Devaraya waged against the Mussalmans, the Kammas showed their valour and proved their mettle. In the seize of the Kalbarg Fort in 1422, Timmanayadu played the leading role and as a result he was made the ruler of Gandikota. He improved the Gandikota fort very much, built a new one in Yadaki, established a new village Venkatapuram and dug a well there.⁵⁰ The Pemmasanis had previously the surname of Alam, but Timmanayadu assumed the surname

50. Q. J. M. S. XXX No. 2 p. 186.

of Pemmasani as a token of gratitude to his fostermother of that name.⁵¹

Pemmasani Ramalinga Nrupala was the ruler of Gandikota in Krishna Devaraya's time. He used to have ten thousand lancemen—all Kammas—under him.⁵² The Raya sent him at the head of 80 thousand men to wage war with Adil Shah of Kalbarg. Ramalinga showed such great valour and leadership that he gained victory and was honoured by the Raya with presents and titles.⁵³ He personally killed three Vazirs and cut the ropes of *Deriju*. As the Nawabs of Golkonda and Ahmadnagar helped the Sultan of Kalbarga, the war was on a large scale. Ramalinga developed Tadipatri, constructed a temple of Ramalingesvara there and also established a new village 'Ramalinganayanipalli'. He built another temple for Obuleswara and endowed properties for the Ramalingeswara temple. His daughters Rajagopalamma and Govindamma too were very charitable ladies.⁵⁴ Pemmasani Peda Timmanayadu was probably a brother or son of Ramalinga Nrupala. He too was a relentless warrior

51. Bharati-Sukla.

56. Krishnaraya Vijayam.

57. Bharati, Sukla p. 624.

58. Chatupadyamaoimanjari & Krishnaraya Vijayam.

against the Mussalmans and veteran of many battles. Dasturkhan was driven out of the field by him. He built a temple of Chintalarayaswami in Tadipatri and constructed many mandapams round it. He had the stories of Ramayana and Mahabharata carved in pictures on the Mandapam walls. He endowed the temple with landed properties, dug many tanks and wells and improved irrigation facilities. On the Vajragiri he built another temple in honour of Narasimha. Gandikota rulers were independent in all respects, except for the fact that they recognized the suzerainty of Vijayanagara by remitting one third of the state income. They had their own coinage. On the coins were imprinted the image of Venkataramana and the name 'Virabhadra' in Sanskrit. Virabhadra was their family deity. They had a standing army of 25 thousand, a cavalry of 15 thousand and forty elephants." The flag of Pemmasani generals was Garuda-dhawaja. In Tallaproduddur, there were 66 Kamma Palankanholders (i.e.) officers working under Krishnaraya and Atchyutaraya.

Kotta Nobles :—

Kottai Bommayanayak was a famous general under Devaraya in 1427. He flourished

59. Tadipatri Kaifiyat & Chatupadyamanimanjari.

in Kannanur, Trichy Dt. He gave some lands in Sirukkallikudi village to god Alagapperumal and also restored previous lands occupied by others. A statue of his, as riding on a horse along with his wife, is found in Veeradevala and his Bhavanams partly in ruins are seen close-by. (A. R. no 143 of 35-36). It is very probable that this general was a forbear of the famous Kamma families with the surname 'Kotta', now flourishing mainly in Guntur and Ramnad districts. In about 1800, Kotta Sanganna, a famous patriarch who used to lease villages from the Zamindars and later the East India Company, acquired great influence and good name for himself in Sangam Jagarlamudy (Guntur Dist.) and nearby villages. He organised local defence squads and saw to it that the Pindaris, who overran those parts in 1816, did not come anywhere near his village.

PEDARIKATLA RULERS

Ravella Viramalla Bhupati was the famous Kamma general who repulsed the invasion of Qutubulmulk, the Nawab of Golkonda, near the Gudipatu Fort. He fought on behalf of Vijayanagara, won the battle and was honoured with many titles like "Samara Raghurama, Vairihadbhallauddandaviramalla".

This must have been in about 1495 and he must have been a vassal of Saluva Narasimharaya.⁵² He claimed descent from the lunar dynasty and ruled over the part of the country round about Pedarikatla. From Sewell's 'Forgotten Empire' we learn that he had an army of six thousand and a cavalry force of 400. The annual income of his state was 13 thousand Varahas. On his flag was the symbol of Basava Samkara. One third of his income was paid to the Sovereign at Vijayanagar. His family had the title "Chalamarti Ganda" like the Kakatiyas. The surname 'Ravella' first occurs in an inscription of 1257 A. D., of Chalukya Raja Raja III's time. Whenever the Ravella family visited the Capital, their tents etc., used to occupy an extent of 1260 Kuntas. Such was their magnificent entourage.⁵³ The "Vasireddy Vamsa Charita" tells us that this prince died on the banks of Krishna in the battle against Haidar Jung. It is however certain that he lived till Krishna Devaraya's time.

Ravella Tippa Bhupati was an able commander under Tuluva Vira Narasimharaya

52. Andhra Sahityaparishat Patrika, 25. 6 P. I.

53. Sewell, Forgotten Empire.

54. Bharati, Ibid.

55. Sangandhikapravahapaharanam.

and also Krishna Devaraya. He showed great valour in the battles against Gajapatis and was awarded many presents and honours by Narasimharaya.

Ravella Ayyaparaju, son of Tippa Bhupati, flourished in the times of Saluva Vira Narasimharaya and Krishna Devaraya. He was also called Paparaja. He fought against the Muslims and captured the fort of Kandनावolu or Kurnool. The 'Saugandhi-kaprasavapaharanam' tells us that he fought like Telugu Bijjana and won the applause of Gopalaraju and Rama Raju, the grandfather of Aliya Rama Raya.

PULIVARRU CHIEFTAINS

In the Aratlakota fort battle and Attalur war with the Gajapatis, Suryadevara Timma Nrupala and his son Erra and Musalayanayaks ably helped Krishna Devaraya to win the battle and were consequently rewarded with many titles and honours like Puliyatalataraya and Puliyamarkoluganda. They were made rulers of the Pulivarru territory.⁶⁰

Kurapati Ayyapanayadu was a Paleyagar of Krishna Devaraya⁶¹ and Chirumamilla

60. L. R., Pithapuram Kalliyat & Chatupadya Manimanjari.

61. Sasana Padya Manjari.

Peddanna Nrupala and his son Timma were the Commanders of Krishna Devaraya's elephant forces.⁶²

KONDAVIDU CHIEFS

Vasireddi Malla ruled in Kondavidu as a vassal of Krishna Devaraya. In spite of the help rendered by Ravella Viramallanayani sent by (Achyuta ?) Raya, he was defeated and killed by Muslims.⁶³

Dupati Seema Rulers :

Sayapaneni Sayapanayadu was a Kamma vassal of Krishnadevaraya who ruled in the Dupati Seema. From the time of Gajapatis, this family was ruling there. The next rulers till 1614 were Vengalaidu, Gangappanaidu, Venkatadrinaidu and Gangappanaidu II. The last one endowed 4 villages to God Chennakesa of Tripurantakam in 1614 A. D. He was a Samanta of Venkatapati Raya II. Sayapaneni Timmanaidu was a subordinate of Veeraramadevaraya in 1624. He gave some lands to the temples of Siddapuram. It appears that the

62 Sakuntala Parinayam by Krishna Kavi (Vavilla Press.)

63. Vasireddy Vamsa Charitram.

seema was occupied by the Muslims between 1579 and 1587, but Venkatapatiraya reconquered it again. Originally there were 533 villages in it and the rulers had 280 Kuntas of land at Vijayanagram to hold their military tents as seen from L. R. Vol. 38 and Kadidavu in Bharati, Sukla.

GANDIKOTA LATER

The Gandikota Dynasty of Kammas continued right upto the time of Aliya Ramaraya of Vijayanagar. Aliya Ramaraya found refuge in Gandikota for some time when he was unable to bear the intrigues and machinations in the palace at Vijayanagar. Pemmasani Ara Timmanayadu was the ruler of Gandikota at the time and he defeated Sarakam Timma Raya's forces in a battle at Komali. Ara Timmanayadu was of a very charitable disposition and a great warrior.⁶⁴ He had several titles. Aratimma gave Enumuchintala village to the temple in A. D. 1550. He dug a tank and he issued some coins also. Pemmasani Narasimha Nrupala was another Gandikota Chief of Aliya Rama Raya's time. He defeated the army of Asvaraya near Jammulamadugu and drove . . .

64. Tadipatri Kalfiyat and Chatu Padyamulu.

him off from Musalimadugu when he (Asvaraya) came there on behalf of the Nawab of Golconda. Narasimha consequently assumed the title of "Mushkara Turushkamastakanyasta Charana Samastha Sakti".⁶⁵

Even after the fall of Vijayanagar, Gandikota seems to have continued under the Pemmasamy Dynasty, for we read of Pemmasani Peda Timmanayadu, a vassal of Venkatapatiraya of Penukonda. He won many victories for Venkatapatiraya and was duly honoured. We learn all this from "Charuchandrodayam" by Chennama Raju, his minister's son. Pemmasani China Timma Nayadu also was a patron of letters and religion. His court poet Chitrakavi Ananta composed 'Harischandra Nalopakhyana'. The armies of Golconda, however, seem to have held sway over Gandikota for some time, but they were defeated by Hindu armies in 1577 and 1586. The Pemmasanis played an important role in these victories. Pemmasani Pedavira Nrupala was a Hercules of the time. His clenched fist-blows (pidiguddulu) were a terror. He later went away to the South as a Palayagar of Visvanatharaya of Madura and became the Jagirdar of Kurivikulam in Tirunelveli.

65. Lec. cit.

Ravella Tippa Bhupati II repulsed the Muslim attack on Adaveni Fort.⁶⁶ He was a vassal of Aliya Rama Raya. His grandson Konda Bhupati was a great warrior. He followed the Raya in his Pandyan conquest and for his achievements in the battles there was honoured with the title of 'Bhuvana Bheta' and "Pandayarajyapurahallakallola". He was a marvellous horseman and a very fastidiously dressed man of his time. His brother Ayyapanayadu was also a brave general. Gopalakrishnakavi in 'Sougandhi-kaprasavapaharanam' beautifully narrates these warriors' lives.

MINOR NOBLES

In the time of Sadasivaraya, Ravi Kondanayani and Raminayani were the chiefs at Ongole. Their inscriptions are found in the Tiruvengada temple at Ponduru.⁶⁷

In the time of Achyuta Devaraya, Golla Chinarama and Peda Rama were rulers of Nannenandal. Later when they were appointed rulers of Chandragiri, they donated 15 thousand phanams to Sri Venkateswara of Tirupati for Tiruvidhi utsavam. This was in

66. Saunganadhikaprasavapaharanam.

67. N. I., 0/113.

family and repulsed an attack on Tirumani Fort by the Nawab of Golconda in about 1611. He was presented with many horses, elephants and golden ornaments by Venkatapatiraya, and other Hindu Kings. He married a daughter of Sayapaneni Ananta Nrupala. From Ratnakaram Gopalakrishnakavi's 'Saugandhikaprasavapaharanam' we learn a lot about his family and genealogy. The book was dedicated to him.

Other Kamma chiefs like Ravella Koneti China Timma Nayudu, Ravela Tirumala Nayani, Ravula Venkadri, and Ravella Malla Nayadu ruled in Udayagiri, Podilaseema, Sarvepalli Seema and Koccherlakota and Srigiri.

In 1652 Muslims drove out by deceit Pemmasani Timmanayani from Gandikota. But more about this later.

IN THE SOUTH

After going to the south, some Kamma chiefs joined as vassals and commanders under the Nayak Kings of Tanjore and the Kings of Madura. Between 1564-72, the Ceylonese King Tambicchi Nayadu refused to pay his customary tribute to the Madura King. So

an army was sent out to Ceylon under Kesavappanayani. In that force five sardars were Kammas:— Ravella Ramanappa, Pemmasani Rudrappa, Paccha Kasturi, Nadel-la Naranappa and Ravula Venkatarama Naidus. They returned after exacting tribute and were duly honoured by the Madura King.⁶⁹

The scions of the famous Ravella family arbitrated between the Kings of Madura and Tanjore and settled their disputes. In recognition thereof both the Kings presented the Ravella Kammas with some villages in Tirunelveli.⁷⁰ They are still Zamindars there.

Ravella Mallanayudu dedicated Singarikonda and Battepadu villages to God channaraya in 1622.

Yalavarti Kondappa dug a tank in Vemulakota in 1603. Paruchuri Papanayani was an officer at Krosur in 1574. He constructed a market and fixed rents. He was related to Pemmasani Timmanayani, ruler of Gandikota. Ravuri Chennappa, Pinakoopinayudu and Venkatadrinayudu were the prominent officers

69. "Madhura Trisirapurarajula Charitra — Ms' No. D. 2653, Madras Oriental Ms. Library. d

70. A. Vadivel Mudaliar's "The chiefs, Nobles and Zamindars of India".

from 1574 to 1638. They gave some lands to the temples in Ipur, Utchudu and Pasunemula villages (A R No. 533 of 14, 313 of 30 & N. I., S. 20)

Pemmasani Kondayya was another prominent person having some authority. He gave some land to construct a tank by Pidikiti Madenidu in 1527 (A. R No. 341 of 32-33) in Vuppalapadu.

In the Topur battle between Gobburi Jaggaraya and Tanjore Kings Raghunatha, Ravellamuddunayak and Venkatadri fought on the side of Jaggaraju but were defeated.

CHAPTER FOUR

FALL OF PRINCIPALITIES

We shall now give a brief resume of the role played by Kammas in the Muslim period.

ANDHRA IN GENERAL

Sultan Kuli Qutubshah ruled the northern part of Andhra from 1512 to 1543 with Golconda as the capital. Various rulers succeeded him until Abu Hasan Qutub Shah ruled as Tanishah from 1672 to 1687. Aurangazeb conquered him in 1687 and made Asaf Jha the ruler. After Aurangazeb's death Asaf became independent. Earlier we have recounted the contribution of Kamma leaders to the stabilisation of Vijayanagar and the battles waged by those Hindu Kings against these Muslim invaders. Between 1573-86 Kondavidu was under the Nawabs, then it came under Venkatapatiraya and remained till 1614 under him. From 1591 to 1601 various battles occurred between the Nawabs of Golconda and the Gajapati Kings. In that period Kondapalli Seema (Kondavidu) came under the Gajapatis and though the Nawab defeated them in 1601, till 1626 Kondavidu remained independent. The Nawab subjugated Kondavidu and Dupadu territories finally in about 1626 and Udayagiri in 1643. In 1649 Muslim rule spread upto Penugonda

and so Gandikota also came under it. Kamma nobles in all these places had to bow down before the Muslims and rule under Muslim suzerainty. The Kamma chiefs under these Gajapatis have been mentioned in the last chapter.

LOSS OF DUPADU

Dupati Seema was ruled by the Sayapaneni Kamma family under the Muslims from 1624. Some of these nobles like Gangappa, Rangappa, Venkatadri, China Venkatadri etc., endowed temples, built new towns, donated Agraharams to Brahmanas and ably fought with dacoits and leaders of marauding armed gangs. In the time of one Peda Venkatadri, a dacoit Fakhrulla attacked their capital-town Daddanala in the absence of Chinavenkatadri the Commander and the army, who went out to collect taxes in other Paraganas under the orders of the Nawab of Golconda. Daddanala was defeated, all the men were massacred and the wealth taken away, while the women committed Sahagamana. China Venkatadri returned in 1710 saw the havoc and resorted to suicide. Fortunately the heir of China Venkadri was saved by a faithful Dasi, who brought him up in Kondavidu. Thus Dupati Seema repeated on a small scale the acts of

heroism for which Padmini of Chittore and Dasi Panna of Mewad became world-famous. Later this providentially saved boy appealed to the then ruler of Asaf Jha dynasty and was given the Vinukonda fort with 225 villages. In 1723 a bandit Vibhura destroyed Vinukonda. After 4 years, two of the descendants of this family named Chenna & Purushothama Naidus obtained once again a few villages of Dupati Seema through the kindness of the Nawab of Golconda. Their family continued to rule till the Nizam gave away this part of the country in 1800 to the East India Company. ⁷¹

FALL OF GANDIKOTA

After the Tallikota battle, the Nawab of Golkonda made Pemmasani Timmanayani, the ruler of Gandikota. Though bearing the same surname he was not a direct descendant of the old Pemmasani rulers. In 1652 Mirzumla attracted by the diamond mines of Gandikota attacked the fort. After a siege of some days, he sent word to Timmanayani that he would be given the fort at Gutti, if he would voluntarily relinquish Gandikota. Believing this Timmanayani came out and Mir Zumla's

71. L. R. Vols. 13,47, B & 38; A. R. 46 of 15.

forces entered Gandikota fort. The promise was not kept and Timmanayani had to go away heartbroken to Dharmavaram side.⁷²

CHOUDHARIS IN KONDAVIDU

After Ibrahim Qutubshah captured Kondavidu in 1579, a Maharashtra commander Rayarao was made its ruler. He constituted 497 villages into 14 samuts and appointed Choudharis. The following Kamma families were appointed chowdharis in the respective samuts.⁷³

<i>Surname of Family</i>	<i>Samut</i>
Nallabotu	Nadendla.
Alaparty	Ponnuru.
Devabhaktuni	Chebrolu.
Manam	Santaravuru.
Yelamanchi	Meduru.
Suryadevara } Vemulapalli } Kosaraju }	Pulivarti.
Vadlamudi	Ravipudi.

The Vasireddis also were chowdharis in some places.

72. L. R. Vols. 12, 15, 16, 35, 37, 46, 47 & 57
A. R. No. 303 of 32-33.

73. L. R. Vols. 3, 5, 12, 14, 19, 39, 41, 50, 56.

An Amaldar of the name Aminulmulk became a terror to the people between 1581-1598. He persecuted people, ravaged temples, and enhanced taxes. Nallamotu Timmá Nayadu boldly opposed all this tyranny, exhorted people to oppose these measures and himself went to the Nawab and represented the peoples' grievances. The Nawab appointed a new Amaldar.

MINOR NOBLES AND ADVENTURERS

In about 1710 Ravella families ruled over Koccherlakota and Sarvepalli Seemas⁷⁴. "Saugandhikapushpapaharanam" was dedicated to Malla of this family⁷⁵. Tiruvengalappa, Muddukrishnappa, Uddandamallanaidus were of this family.

Under Abdulla Qutubshab, Medarametla Narasimhanayadu ruled from Rompicharla Fort. One of his vassals built many temples in Gundlapalli. Later the descendants of this family became the Sardars of Mandapati Chiefs in Addanki, and in 1766 we find Gopanna naidu a descendant of the same family as a Sardar in the service of the Zamindar of Chintapalli.

74. N. I. and N. I. G. 52.

75. Nanarajanya Vikhyata Jana charitra.

Chunduri Musalinayadu was the commander of an army of 3000 under Venkatarama Raju (1753 A. D.) of Pottapi and Pulugulanadus. He was a Kamma noble. Later, he joined the service of the Maharashtra chief Balavanta Rao and then again that of the Raja of Venkatagiri. He ended as a Jagirdar of Devulapalli. He seems to have been a freelance leader of an armed gang and helped whomsoever he wanted, whether it be the subedar of Cuddapah or the Maharashtra Chief. He participated in dacoities also, while under Balavanta Rao. His brother Chakrappa and his descendants Sarvappa & Jangama-naidus were Dewans of the rulers of Pottapi and Pulugulanadu till the East India Company took them over⁷⁶. We hear of another Kamma family — Cheruku Narasimha and Ahobala Nayadus — who were made Zamindars of Kalurayipadu etc., by the Subedar of Cuddapah in about 1770⁷⁷.

A study of Local Records shows that between 1600 and 1800 Kammas were great pioneers. They went out to hitherto un-occupied parts of the country, established several villages and extended cultivation.

76. A. R. 77 of 32-33 & L. R. Vol. 57 & L. R. Vols. 12, 17, 22.

77. L. R. Vol. 36.

NANDIGAMA AND CHINTAPALLI

Vasireddi Sadasivanayudu (1550-81) became a some sort of dignitary in Kondavidu under Ibrahim Qutubshah. His great-grandsons were choudharis at various places like Pallagiri, Popuru, Nandigama etc. In 1660 Vasireddi Veerappa Nayadu became a Deshmukh in Nandigama Paragana. Nandigama Zamindars continue to be members of his family. Vasireddi China Padmanabha (about 1685) became a very famous chief. He became the lord of 500 villages under Tanishah. He built a fort at Chintapalli and ruled from there. He was a great donor to Brahmans and temples. His descendants were of the same type. We come to know much about this family from Divi Ramanakavi's 'Srungara Dhamam'. Nandigama was in 1686 shared by three brothers. One of them Chandramouli made Chintalapadu his headquarters. It is at present known as the Muktyala estate⁷⁸. Agraharams as Guntur, Kuchipudi, Manchala, Betavolu were endowed by them. Ramalinga and Pedanarasanna Naidus were the donors.

The Zamindars maintained armies till 1802, when the East India Company assumed

78. Vasireddi Vamsa Charitra; Krishna Dist. Manual L. R. 3, 5, 12 etc.

of Qutub Shah. One Pemmasani Timmanayadu was a vassal of Qutubshah in Chinglepet in 1675.⁸¹

The Chirumamilla family were the relatives of Vasireddis. Betapudi Krishnayya's "Sakuntala Parinayam" was composed at the behest of Papayya of this family. From it, we understand that one Peddana & his son of this family were working as generals under Krishnadevaraya.

Koneru Ramachandrudu and Kamineni Pedabhoginidu were noted Kamma Chieftains in Medurisima and Kaldindisima in 1698 and the eighteenth century respectively.⁸² In 1676, Kuchi Venkatadri and Venkatapati were ruling over some villages under the Pemmasani Kings. They constituted Veliputla village as an agraharam. (L. R. Vol. 14)

Local records and Archaeological reports mention many other Kamma nobles, who were builders of temples, diggers of ponds and donors of agraharams to Brahmanas. Details are to be found in the author's *Telugu magnum opus*.

81. L. R. Vol. 41, p. 471.

82. Nanarajanya Vikhyata Jana Charitra, Kamma-vari Chatuvulu, Chatupadyamananjari.

By the end of Muslim rule it appears that about 29 Kamma gentlemen were famous for their deeds. They are: 1 Ravilla Malla 2 Sayapaneni Venkatadri 3 Pemmasani Timmanaidu 4 Atluri Vengilanna 5 Yarlagadda Kanchinedu 6 Vasireddi Mallanaidu 7 Kaja Timmaneedu 8 Elamanchi Parvatalu 9 Koneru Venkatadri 10 Ragula Ankineedu 11 Pinnamaneni Ananta 12 Jasti Jagga 13 Parvataneni Jagganeedu 14 Kommaneni Venkatadri 15 Kodali Perineedu 16 Mandava Gangineedu 17 Dasara Venganna 18 Vellanki Basivineedu 19 Karlapudi Errana 20 Mullanki Murtineedu 21 Tammareddi Ankineedu 22 Chalasani Somanneedu 23 Boppana Harineedu 24 Lingam Pullaneedu 25 Veerapaneni Venkatadri 26 Kamineni China Bhogi 27 Pedabhogi naidus 28 Maganti Nayudamma 29 Kalagara Narasanna. Some of these have been mentioned already.

CONCLUSION

Thus some Kamma Chiefs by their initiative and prowess were able to acquire Zamindaris and Choudhariships under the Muslim rule. Others remained as commanders of armies either in the service of some King or other, or as mere leaders of armed gangs. The majority of the community however devoted themselves to agricultural pursuits.

From about 1652 Muslim armies and later French soldiers began to destroy temples. Only in the time of Tanishah was this iconoclastic work stopped, but in 1687 it again began and continued till Aurangzeb died in 1707. Afterwards temples began to be renovated by local residents, while Zamindars endowed them with inams. Kamma Chiefs and nobles did their best in helping this movement of temple-renovation and temple-construction. Innumerable inscriptions in the temples spread throughout Andhra prove this beyond doubt. Under almost every King — whether they be the Rayas, the Gajapatis or the Asvapatis — there were Kamma lords. Local ballads described them as "*Palakilanekku Prabhuvulu*", i. e. the lords who went about in palanquins. As the *Chatus* sing all of them were "lords who conquered enemies, gathered merchandise, shouldered responsibilities of state, gave wholesome advice and lived magnificently".

CHAPTER FIVE

THE BRITISH AND POST-BRITISH ERA

Zamindars :

The East India Company finally occupied the Telugu country from 1780, after taking it from the French and Golkonda navabs. From 1802 the Ryotwari system was introduced in it. The military powers of the Zamindars were taken away by the company and hence many Kammas had to become ryots only. The company was abolished and Queen Victoria became Empress of our country from 1858.

Some Zamindars were given good certificates for loyalty in a Darbar held in 1871 at Delhi. Kammas :acquired about 14 Zamindaris during the British period as will be noted below. In 1909 Minto - Morley reforms and in 1919 Montague reforms came into force in India and several Kammas became members of the Legislatures, but mention of all their names would be impossible. In 1857 the Madras University was founded. The Andhra University was established in 1923. Several Kammas graduated from the affiliated colleges of these Universities. Some of them went to foreign countries for higher education

and returned with high degrees. Most of them were ofcourse loyal to the then British rulers and served the country according to their lights.

In about 1780 Vasireddi Venkatadri, son of Vasireddi Jagga, seized the *Chintapallivantu* and *Nandigama* paraganas and ruled over 551 villages. His father was earlier killed by Basalat Jung goaded by the rivalries and jealousies of his own cousins. Later Venkatadri captured the forts, imprisoned the then ruling chiefs and ascended the gaddi. He was an unscrupulous politician, a brave general, an astute and seasoned man of the world and a deeply religious person. He was a Mansabdar of 3000. The number of temples he endowed, renovated and constructed runs into hundreds. Temples in Mangalagiri, Amaravati, Chebrole deserve special mention. He established 66 agraharams for Brahmans. He weighed himself with silver twice and with gold another time and distributed the precious metals among Brahmanas. He established new villages in the name of himself and his parents (Jaggayyapeta & Atchampeta) which still survive. He suppressed the forest tribes accustomed to banditry and drove off the Pindaris in 1816. His chief Minister was Jampala Ayyanna. Innumerable poets and

scholars flourished in his court. By far he is the most popular Kamma noble and innumerable are the legends, traditions and poems about him. He died childless in 1816 and his adopted sons Jagannadha & Ramanadha babus quarrelled and engaged themselves in fruitless litigation. They were however generous towards poets like Mulugu Papayya & V. Singameswara etc. who rote "Devi Bhagavatam & Ahalyasankrandana Vilasa" respectively. In 1832 as they were unable to pay peshkush, the East India Company auctioned and took over the Zamindary. Atchamma, wife of Jagannadhababu built some temples and a mantapa in 1843-44.

The Muktyala estate continued to flourish right upto the time of the abolition of Zamindaris recently. The Rajas of Muktyala have always been patrons of letters. Tatambhattu Gurumurti Sastri, dedicated his "Krishna Mahatmyam" to Vasireddi China Venkatadrinayani. He constructed a ghat on the Krishna river near Vedadri and endowed the temples at Vedadri and Muktyala. Kopparaju Sabbaraya dedicated his "Kanchi Mahatmyam" to Bhavani Muktesvaraprasad, son of China Venkatadri. Another poet dedicated his "Droupadi Parinayam". Muktesvara Prasad endowed Srirangam, Tirupati and

Kanchi temples with annunities. Chandramouli-svaranayadu, another scion of this House, published Sripada Krishnamurti Sastri's Mahabharata in Telugu. It is the first entirely faithful translation of the great epic in Telugu. Sripada Krishnamurti Sastri is the present Poet-Laureate of Andhra State. The same Zamindar spent huge sums on the Narasimha, Hanuman and Siva Temples. It is due to the love of learning of the present Zamindar of Muktyala that Achanta Lakshmipati's "Ayurveda Darsanamu" and Visvanatha Satyanarayana's Ramayana have been printed. Ramakrishnamaheswaraprasad a young and energetic nobleman is the present Zamindar.

The Devarakota or Challapalli Zamindary also has been flourishing till Zamindaris were abolished recently, Ankinidu III of this House was an able and popular Zamindar. He was very much interested in music, photography and physical exercises. He donated large sums to public causes. Ankinidu IV was a more liberal and beneficent Zamindar. He helped the Kamma Mahajana Sabha. The present Zamindar Sivarama Prasad has helped innumerable poets, poor students and Brahman scholars. He has played an important part in the politics of Krishna District, has been a president of the District Board and a member

of the Legislature. He runs a High School in Challapalli. He is at present Chairman of the Board of Directors of several industrial concerns. A scholarship has been established by him in Andhra university.

The Kuruvikulam estate established at first by Pemmasani Pedavirappa (as earlier said) has been in existence till recently. By 1877 one Kondala Ramaswamy became the heir to this estate. He was awarded a certificate of merit in the Delhi Durbar. Kondala Ramaswamy Naidu, his grandson, became the Zamindar in 1892. He too was honoured with a certificate in the 1911 Delhi Durbar. He presided over the Kamma Mahajanasabha convened at Kapilesvarapuram in 1914. He was Vice-President of Koilpatti Taluq Board in 1928-9, a member of the District Board and chairman of the Municipality. His only daughter married Adusumalli Subrahmanyam (Krishna District) a leading member of the Andhra legislature at present.

Ravella Ramanappa, who as was said earlier participated in the attack on Ceylon belonged to the family of the Chiefs of *Ilayarasanandan*. From 1748 this Jagir became Peshkush-payable Zamindari. Kasturi Ranga Appaswamy Nayadu II (1869-1900) of this house

was a scholar in four languages, and was a prominent personage. He was awarded a certificate in the Delhi Durbar in 1877. His son Venkata Ranga was like him a versatile scholar and was a member of the Local Boards.

In 1803 Bellam Sami Nayadu constituted a Zamindary by buying 26 villages from the East India Company. *Sevvalpatti* Zamindari villages are spread in Tirunelveli and Ramnad districts. The ancestors of this family are believed to have been officers and commanders under Vijayanagar Kings. Akkapa Nayadu (1623-59) of this family was an intimate friend and counsellor of Tirumala Nayaka, then ruler of Madura. Zamindars of this family have been enlightened nobles. The present Zamindar Subba Naicker is interested in horses, history, Vegetarianism and Vedic society. He presided over the Dakshina Desa Kamma Mahasabha in 1920. He has been Vice-President of the District Board.

Balusu Peda Sarvarayadu acquired the *Kapilesvarapuram* Zamindary in 1818. Kesana-kurru estate was bought in 1852 by Bucchi Krishnaiah and added to Kapileswarapuram. He as well as his successor and brother Pattabhiramayya were patrons of Brahmanas and pandits. There is a good choultry to the credit of

Ramalakshammamma Zamindarini. The present Zamindar Sarvarayadu established a secondary school in 1913. He has been President of the District Board, a member of the Imperial Agricultural Research Society and the Andhra University Senate. He has acquired one of the finest libraries in Andhra and has helped many scholars and poets by his munificent donations. "Andhra Kavi Tarangini" a valuable research work dealing with the Lives of Telugu poets by Chaganti Seshayya has been printed mainly with the help of his contribution. His son Prabhakara Pattabhirama Rao has been a prominent member of the Andhra University Syndicate and the Madras Board of the Reserve Bank. He has been Minister for Rural Welfare in the Post-Independence Rajagopalachari Ministry. He is the first Minister for Education and Industries of the Andhra State. The Tirupati University Bill has been piloted by him.

In the 19th century Mullapudi Timmanna acquired the Zamindary of *Undrajavaram* near Tanuku. The present Zamindar Timmaraju has been President of the Taluq Board.

Well-to-do Kammas like Yarlagadda Ranganayakulu of Karamchedu, Pendyala Achyutaramayya of Dommeru, Adusumilli Gopalakrishnaiah of Gudivada, etc., acquired

the Zamindars of Katur, Kondagudem and Rangapuram estates respectively in the last decades, but now that the abolition of Zamin-daris has become an accomplished fact, these shortlived Zamindaris need no detailed mention. Arakadu Zami in Chengalpat District is also such a one.

PUBLIC MEN

The two most outstanding men produced by the Kamma community in the present century are Sri Bollini Munuswami Nayadu and Sri Edpuganti Raghavendra Rao. Munuswamy Naidu was born in Vélamjeri (Chittore Dist), in 1885. His ancestors were officers of the Karvetinagar Zamindars. In 1905 he graduated and in 1907 acquired a degree in law. In 1917 he became a member of the District Board and for nine years from 1921 he was the President. He later became the Prime Minister of Madras and people all over the presidency still remember his benevolent measures and wise rule with gratitude and respect.

Raghavendara Rao's ancestors hailed from Pedamaddali in Krishna District. His father settled down in Nagpur. Raghavendra Rao was born in 1890 and in course of time was educated for the Bar in England and

returned as a Barrister-at-law. He worked as Chairman of the Bilaspur Municipality and President of Mahakosal Congress Committee. From 1927 he was a member of the Legislative Assembly. Between 1930 and 33 and 1937-40 he was the Prime Minister of Central Provinces. In 1934 he was Acting Governor for some months. He passed away in 1942. He was the first Governor to wear Khaddar and Gandhi cap in public also. He was a most dynamic and lovable personality. His actions and speeches inspired many in C. P. and Andhra. Since the time of Raghavendra Rao and his father, many Kammas have made their homes in Nagpur, Katni, Jubbulpore and Bilaspur. Munuswami Naidu and Raghavendra Rao are two colossi of the present day Kamma community.

Born in Nidubrolu (Guntur District) Gogineni Ranganayakulu studied at Oxford, took his B. litt., there and on return was for some time a lecturer in the Pachaiyappa's College, Madras. He quit his job and joined Politics, donning the Gandhi cap and changing his name to N. G. Ranga. He has done a lot for the betterment of the conditions of Kisans. He was the first to organise the Kisan Congress and ventilate their grievances. He

had the courage to differ from Gandhiji on many occasions and has also suggested many new ideas to the congress. From 1937 he has been a member of the central legislature and is at present a member of the Council of States. For some time he was President of the Andhra Pradesh Congress and a member of the working Committee. His speeches and leadership have brought him All-India fame and he has led delegations to foreign countries to various conferences. In 1952 he seceded from the Congress and started a new party "Krishikar Lok Party". Members of his party have been returned to the legislatures in small numbers in the States of the far north also. In Andhra his party has a considerable hold. He is a fluent speaker in English and Telugu and author of some books. His wife Bharati is a prominent social worker and champion of women's rights in Andhra.

Kalluri Chandramouli was born over 50 years back in Moparru (Guntur Dist) and has studied at Aberdeen. He has taken a B.Sc. in Agriculture. On return he has joined the Congress, has been imprisoned more than once and has been a prominent Congress worker in Andhra. He has been President of Guntur District Board and a member of the Andhra University Senate. In the Post-Independence

Congress Ministries of Omandur Ramaswamy Reddiar and Kumaraswamy Raja, he was the Minister for Local Administration and Co-operation. It was he who initiated and piloted the Panchayati Bill now in force. He is a very able prose writer in Telugu and is the author of a seven-volume exposition-cum-commentary on Valmiki's Ramayana. His book Bharatiya Pratibha has become popular and has been prescribed as a text-book for College classes. His recent work is Vedamrutam. At present he is the General Secretary of the Andhra Pradesh Congress.

Nallapati Venkataramayya, an Advocate of Narasaraopet, has become the first Speaker of the Andhra State Legislature. He has been in the Congress for a long time, served as President of the Guntur District Board, but has sometime back joined the Praja Socialist party. He has won admiration for the able way in which he is guiding the proceedings of the legislature dominated by communists.

Reference has already been made to Balusu Prabhakara Pattabhirama Rao, son of the Zamindar of Kapilesvarapuram, who has become the first Minister for Education and Industries in the Andhra State.

In 1946 Bikkini Veeraswamy became a Minister in the Congress Government but had to resign due to indifferent health.

Pamulapati Venkata Krishnaiah chowdary was the chief whip when the Justice party was in power. Maganti Bapineedu, a graduate of the Universities of Cornell and California, was a parliamentary Secretary in the Congress Government of Madras formed in 1937. In the Post-Independence Congress Government he has been the Chief whip for some time, Parvataneni Veerayya of Pedanandipad was an outstanding Congress hero in the civil disobedience movement of 1921. He was also a good singer.

Gadde Rangayya, Gottipati Brahmayya, Duggirala Balaramakrishnaiah and Chintamani Bhavaiah have been Secretaries and Joint Secretary of the Andhra Congress at various times.

Jagarlamudy Kuppaswamy, the Raja of Challapalli, Kommareddy Pattabhiramayya, and others have been prominent members of the Justice party. Kuppaswamy has been the most popular, honest and public-spirited President of the Guntur District Board and he was awarded the title of Rao Bahadur in 1943-44.

Kotta Raghuramayya, Barrister-at-law, who was Joint Secretary to the Madras Government in the Law Department, resigned his Job before the first General Elections, joined the congress and stood for election from the Tenali constituency. He is now the foremost congress M. P. from Andhra and one of the ablest speakers from the Congress benches. His wife Lakshminarayanamma, a graduate of Madras University, is a writer and social worker.

Nutakki Ramaseshayya who was for long Assistant Dewan of Jaipur is now a Member of the Parliament returned from the Rayagada constituency (Orissa). He was the President of Tq. Board, Bezwada for some time. In younger days he was a budding poet in Telugu, but even now he does not fail to give encouragement to scholars and poets.

It is interesting to note that in the closing years of their rule the British Govt. recognised the good services of the following Kamma gentlemen and honoured them with titles :—

Rao Bahadur. Sri B. Munuswamy Naidu,
Prime Minister of Madras.

<i>Rao Bahadur,</i>	}	P. S. G. Rangaswaminaidu of Coimbatore.
<i>& Divanbahadur.</i>		
<i>Rao Bahadur.</i>		Sri Chalasani Satyanarayana, Dt. Judge.
"	"	Kovelamudi Gopalakrishnayya, Advocate, Bezwada.
"	"	Kosaraju Ramayya of Turumella.
"	"	Jagarlamudi Kuppuswamy, Karamchedu.
"	"	Balusu Butchisarvarayudu of Kapileswarapuram.
"	"	V. Gopalanaidu,
<i>Rao Saheb.</i>		Sri Jampala Venkatesam, Dy. Collector, Duggirala.
"	"	Kantamneni Venkata-
"	"	Ram ^g ayya of Avani- gadda.
"	"	Vallabhaneni Bapayya, Kolavennu.
"	"	Garapati Anjaneyulu. Chataparru,
"	"	Chintamaneni Sivaramayya, Advocate, Tenali
<i>Knighthood.</i>	"	Edpuganti Raghavendra Rao, Governor of C. P.

the Congressmen, the not too-honest Congress ministries and the incompetence and lack of integrity too grossly evident in the actions of Andhra Congress leaders have made the people sick of the Congress. As a reaction the Communist party with its slogans of economic and social equality attracted the Kamma and Reddi youth of Andhra also. Most of the Communist legislators returned in the last general election are Kammas. Chandra Rajeswara Rao is a member of the Communist party Polit Bureau. He has also been the Party's General Secretary. Katragadda Raja Gopala Rao, Vemulapalli Krishna, Moturi Hanumantarao and many other young Communist legislators have turned out to be able debaters and formidable opponents. Katragadda has edited the 'Prajasakti' a weekly from Bezwada in the war years and is now editing "Visalandhra", a daily. Visalandhra Publications have brought out useful books on Andhra history and culture and have also published translations of Marx-Engells literature.

RELIGIOUS LEADERS

In 1800 some Kamma families in Ravipadu (Narasaraopet) became Catholic Christians.

Polavaru Chennayya was the first of them. In course of time considerable numbers of Kamma families in Phirangipuram, Mutluru, Rentachintala, Pedakurapadu etc., became converts. Peculiarly enough almost invariably Kammās became only Catholics. Kamma Catholics are now to be found in other Taluqs of Guntur District, as well as in other districts. Even after conversion they do not intermarry with other castes. The Rt. Rev. Pothacamuri Thomas who hails from the well-known Kamma family of Narasaraopet Taluq is at present the Archbishop of Bangalore. He was the first Andhra to be made a Bishop in 1940. A brilliant speaker, a powerful writer, and a dynamic person with charming manners, he has travelled and lectured extensively in Europe, America and Australia. He is the General Secretary of the Catholic Bishop's council. One comes across other Kamma priests frequently.

An elementary school teacher of Kuchipudi (Tenali Tq) was seized with the travel-lust and the urge for learning. He wandered over the whole of India and ultimately found his haven at Delhi where he studied Sanskrit and Hindi. Later he studied Hindu Philosophy under Mukhtiramopadhyaya in Pothohar,

practiced Yoga at Amarnath and came to Banaras. There mistaken for a Brahman Brahmachari and zealously hiding his identity he studied Mimamsa under Mahamahopadhyaya Chinnaswami Sastri and Vedanta under H. H. Samkaracharya. Gopadev by name he joined the Arya Samaj and is now an 'Aryan' missionary. He has written Telugu Commentaries on four of the six Hindu Philosophical schools. Profoundly versed in Darsana Sastra as he is, his books are marvels of clarity of thought and simplicity in style.

Some thirty years ago there was a movement afoot to make the Kammas wear the sacred thread and learn the Gayatri. A learned Brahmin Pithadhipati Swami G. S. B. Saraswati was its spearhead. Though now on the wane, at first some fell in for the novelty and a few even learned to officiate as priests at marriages, births and deaths. They came to be known as "Kamma Brahmanas" and a centre of such activity was opened in Mainenivaripalem near Repalle. Viramachaneni Anjayya is an honest and competent "Kamma Brahmana". Paladugu Seshacharyulu of Kristna Dt., translated some books on Vedic ceremonies.

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Quite a few Kammas, during the last three to four or five decades, have become Brahma-
 charis and Sanyasins. Brahmananda Swami
 has written a commentary on the Gita, ran a
 monthly 'Brahmavidya' for sometime and has
 maths in Eluru and Ippatam. There are some
 Kammas who remain as householders, but go
 from place to place teaching Vedanta and
 Yoga. Now that the institution of 'Kulaguru'
 is falling into abeyance, these probably cater
 to the spiritual needs of some. But not all
 of them are people of character, nor are they
 really versed in Vedanta.

INDUSTRIALISTS AND BUSINESSMEN

Anchuri Subbanaidu was a good Mica
 businessman. He was very charitable.

In Coimbatore, G. D. Naidu and P. S. G.
 Rangaswamy Naidu have become industrial
 magnates of importance. G. D. Naidu is the
 Chairman of United Motors and is an
 engineering genius. Rangaswamy Naidu has
 started a P. S. G. Charities Trust, which runs
 a College and an industrial school. He belongs
 to the Kakarla family. Other Kammas are
 big shareholders in the cotton Mills at
 Coimbatore and Salem.

Even in the 19th century Gadde Kotayya and Vemulapalli Veeraiah had a prosperous indigo business at Madras. Panguluri Subbarao of Jammulapalem (Bapatla) returned from England as a Barrister, went back, married an English woman and is engaged in the tobacco trade.

The Gogineni family in Krishna Dist., is noted for its enterprise and great prosperity in the Mica and gold industry.

There are many tobacco and groundnut business houses belonging to Kammas in Guntur and turmeric factories at Duggirala. Innumerable ricemills, timber depots, agencies, shops and cinema halls throughout Andhra belong to the Kammas. Increasing numbers of rich men from the Kamma Community in Krishna District have entered the film industry. Thanks to the initiative of Velagapudi Ramakrishna (formerly of the Indian Civil Service) sugar factories have sprung up at Rayagada (Orissa) and Vuyyuru (Krishna Dist) and a cement factory at Bezwada. His father-in-law Adusumilli Goplakrishnaiah, a rich land-holder of Krishna District, helped him in these enterprises. Yarlagadda Ramayya and his son Ranganayakulu were

remarkable pioneers. Ramayya started his business with two small ships, while his son added four more. They have reaped enormous profits from their trade and probably they constitute the richest Kamma family in Guntur District.

MEN OF LETTERS

The outstanding educationist and scholar of the Kamma community is Sri Krishna. Hailing from the famous Vasireddi family of Pedapalem, Sri Krishna graduated from Oxford and took his Doctorate from Vienna. For a short time he was Private Secretary to the Raja of Bobbili, and then became Lecturer in Economics in Andhra University. Steadily he rose to be the Registrar, the Professor of Economics, the Principal of the University Colleges and ended up by being elected as Vice-Chancellor in 1949. It was a great honour for him to succeed two such men as Drs. S. Radhakrishnan and C. R. Reddy, but he has proved himself a worthy successor. A front-rank economist of India, his lectures delivered in the Madras University have been published.

In Kaviraja Tripuraneni Ramaswamy Choudari, Kammas have a foremost Telugu

poet. His Sambukavadha, Sutapuranam, Kooni etc., are classics. But the reasons which have prevented Nanne Choda, Palkuriki Somanatha, Gona Buddha Reddy and Vemana from being recognised as among the greatest of Telugu poets have operated in the case of Tripuraneni also. His heterodox views and shockingly novel ideas have been a bugbear to the vested interests in Telugu literature.

Tummala Sitarama Murty, Etukuri Narasayya and Kotta Jaggayya are some other Kamma poets of considerable importance. They wrote respectively Atmakadha of Mahatma, Palnati Veeracharitra & Panna.

Duggirala Balaramakrishnaiah is a master of fine Telugu prose. His works on Buddhism in Telugu are valuable. Kotta Satyanarayana's translation of Macdonnell's work on Vedic literature and Kodali Lakshminarayana's book on Nagarjuna and Etukuru Balaramamurti's brief history of Andhras deserve mention.

Suryadevara Raghavayya's "Brahmanetara Udyamatatvam and Duggirala Raghavachandrayya's "Brahmana, the eighteen Great-Sinner" are interesting books which expose the bigotry and the selfishness of priests.

Kotta Bhavaiah Chowdary is an able historian and scholar. His earliest work was "Sanga Bhupaliyam" which deals with the biography of Kotta Sanganna of about 1790 who was a famous noble of the time. The history of the Kammas running into three volumes and over a thousand pages is this author's *magnum opus*. Great scholars like C. R. Reddy and Jayanti Ramayya Pantulu and several journals praised the author's capacity for research and acclaimed it as "a foundation for further studies in Andhra feudal and tribal chronicles". The first volume of this monumental work has been translated into Tamil some months ago. Bhavayya Choudary's "Deva Rahasyalu" posits a revolutionary hypothesis to the effect that Siva, Vishnu, Indra etc., were great local chiefs of those times and places. He has also written and published in Telugu short histories of Kashmir and Nepal, has contributed to learned journals like "Bharathi" several times and has been awarded the title "Vimarsakagresara" in Gudivada at a gathering of scholars of Bharati Samiti, (Krishna Dist).

Kotta Satchidananda Murty distinguished himself as a scholar in Sanskrit while very young, graduated from Andhra University

with first class Honours and has been lecturer in Tirupati and Mayurbhanj colleges. At present he is the Head of the Department of Philosophy in Andhra University. His commentaries in Telugu on the Gita and Isa Upanishad have made him famous throughout Andhra. His "Ramanuja Darsanam" in Telugu is a brief and authoritative exposition of Visistadwaita. His works in English "Hinduism and Its Development", "Thought and the divine", "The Rhythm of the Real" and "Evolution of Philosophy" have attracted world-wide attention and the praise of savants like Ryle, Maritain and D' Arcy.

Tripuraneni Gopichand is one of the best short-story writers in Telugu. His stories in "Ada Malayalam" and "Asamarthuni Jivayatra" occupy a high place in Telugu literature. He has also directed some films. He is now Director of Public Relations, Andhra State. G. V. Krishna Rao's "Sivaratri" is a fine poem, while his collections of short stories like "Chaitra Radham" are brilliant. P. V. Subbarao also showed substantial merit as a short-story writer, but is now solely concerning himself with his legal profession. Narla Charanjivi is a very popular short-story writer. Kotta Suryanarayana has translated short-stories from Hindi.

Moturi Satyanarayana is the life and soul of the Dakshina Bharat Hindi Prachar Sabha. A powerful speaker and writer in Hindi and Telugu he occupies a high place in the world of Hindi letters and Hindi Prachar. A. Ramesh Choudari is a short-story writer of great merit in Hindi. Under Moturi, he is editing "Dakshina Bharat" in a brilliant manner.

Narla Venkateswara Rao has several dramas to his credit, but it is in journalism that he is second to none. "Andhra Prabha", which was started under his editorship and continues to be so, has become the foremost daily in Telugu. Narla's editorials are famous for their raciness and spicyness. He is now in Europe on study cum lecture tour.

Bandi Butchayya is editing 'Mulukola' and Ejella Sreeramulu the 'Goseva'. The latter is a good indigenous veterinary doctor.

There are many other Kamma writers of Telugu prose as well as poetry. Many have passed the Oriental Title examinations of Madras or Andhra Universities and are working as Telugu and Sanskrit teachers in High Schools and Colleges. Jampala Venkata Nrusimham was the earliest of them. Jasti

Venkatanarasayya, Koganti Durgamallikarjuna Rao, Janga Hanumayya. Vadlamudi Venkataratnam, Gorrepati Venkatasubbayya etc. are also good writers.

Vadlamudy Gopalakrishnaiah is the second most distinguished Telugu grammarian now living. His introduction to Ketana's work has become famous. He is now Lecturer in the Hindi-Telugu Oriental College, Bezwada. Suryadevara Sanjiva Deva of Tummapudi is a well-known art-critic and has contributed articles to many art-journals and was engaged for some time in helping to edit 'Prabuddha Bharata' at Almora. G. V. Govindaswamy-naidu of Udamalpet is a good writer in Tamil & Telugu. He translated the history of the Kammas into Tamil.

Rev. Dr. Yaddanpudi is a distinguished Chemist of world-wide reputation and is Professor at Loyola College, Madras. Dr. P. Tiruvenganna Rao of the Physics Dept., Andhra University is conducting and guiding very valuable research work in spectroscopy. A. Sriramadas (Geology Dept) and V. Subba Rao (Technology Dept) of Andhra University are doing research work in America.

N. Srinivasan, trained under Harold Laski at the London School of Economics, is now Professor of Politics in Andhra University.

He will shortly assume duties as Visiting Professor at Harvard. He has several valuable papers to his credit. Koneru Rama Krishna-rao and M. Purnachandra Rao are working as Lecturers in Philosophy and Geology in Andhra University.

Sunkavalli Satyanarayana, F. R. C. S., has been for long a leading surgeon at Bezwada. Dr. Paruchuri Veeraiah of Guntur has the best equipped private hospital in Andhra, with facilities for X-Ray and Radium treatment. Kodanda Ramayya, M. D., is Professor of Medicine in the Andhra Medical College; while Dr. Narasimharao is the Head of the Ear, Nose and Throat Diseases. His opposite number in the Madras Medical College is also a Kamma.

Several Kammas like Kotta Venkaiah Choudary, B.Sc. (Edinburgh), Parvataneni Sivalingaiah have distinguished themselves in engineering and technics. Katragadda Seshachalam has been Principal of the College of Leather Technology, and the present Principal Sivaiah is also a Kamma, Bachina Ramayya rose to be the Director of Agriculture; while Dr. Pallampati Gopalakrishna Choudary became Deputy Director of Agriculture in Hyderabad.

CIVIL AND JUDICIAL SERVICES

Born in Bellamvaripalem (Repalle) Velagapudi Ramakrishna graduated from Oxford and qualified for the I. C. S. in 1922. He has held various high offices like District Collector, Under Secretary in the Revenue Department, Dewan of Jaipur, Director of Industries, and Rayalaseema Development Commissioner. It was under his inspiration that the Sugar factories at Rayagada and Vuyyur were started. After retirement, he has become a Member of the Legislative Council, Madras.

Venigalla Hanumanta Rao of Duggirala started in Government service as a Sub-Magistrate and rose to be the Collector of Madura, Director of Civil supplies, Transport Commissioner and Joint Secretary in the Home Department. His brother Venigalla Pitchiah, B.Com. (Lond) started as an Income Tax Officer and is now Commissioner for Income Tax, Madras.

Kotta Raghuramaiah who resigned from Government service after becoming the Joint Secretary, Law Department has already been mentioned.

C. Narasimham, previously Commissioner, Madras Corporation, is now Joint Secretary, Home Department, Andhra State.

G. V. Choudary, Public Prosecutor, Guntur, was selected as Joint Secretary, Madras Legislative Assembly and has since become the first Secretary of Andhra State Legislature. The Asst. Secretary to the Revenue Board, Andhra is also a Kamma.

A nephew of Raghavendra Rao, Sri Ramineni Kausalendra Rao, a leading Advocate at the Nagpur Bar for a long time, served as Advocate-General, Central Provinces for some time and has some years back become a Justice of the Nagpur High Court.

Kaja Rama Rao who was Post-Master General, Central Provinces and Chalasani Visvanatha Rao, Deputy Director of Public Instruction, C.P., are Kammas.

Amilineni Kondappa was President of the Hindu Religious Endowments Board between 1935-40.

Kirabhadra
Lingam ~~Nagabhusanam~~ who has retired as Income Tax Officer has done much to help the Kamma Community.

Chalasani Satyanarayana, Public Prosecutor for a long time at Guntur, was directly made a District Judge and after many years of service has retired and is practicing at the High Court.

Maganti Bapinidu, B.Sc. (Cornell), M.Sc., (California), who has been previously mentioned in connection with politics, is now Community Projects Officer in East Godavary. He gave an endowment to the Andhra University in memory of his patriotic wife Annapurnadevi.

Uppalapati Souri Rajulu (Nagapattanam, Tanjore) and Jasti Sambasiva Rao are Subordinate Judges. The former and his father Uppalapati Ramaswamy erected choultries. The latter's wife was elected to the Madras Legislative council and the Bar Council. Sourirajulu was noted as a choultry-builder at his place. He died before 1943.

Chirumamilla Lakshminarayana and Jampala Venkatesam were the earliest among Kammas to become Deputy Collectors. Mikkilineni Kotiah and Chintamneni Ramalingeswara Rao are now serving as Deputy Collectors. Kanumalli Kesava Rao was another

such officer. Jampala Sambayya was instrumental in sending several Kamma Students for foreign studies. He was a Municipal Commissioner for some time.

Several other Kammas are serving in various departments of the provincial Government and in central services like the Income Tax and Excise Departments.

Pamulapati Krishnaiah's son Lalitendra-nath is now a Colonel at Delhi. Ramachandra Choudari of Ongole is a pilot in the Air Force. Several Doctors like Kolluru Venkatarayudu, M. D., Sunkavalli Satyanarayana, Jampala Ramakrishnaiah, Nuteti Venkataraman, etc., have served in Army Medical corps during the war.

Kotta Ramakrishnaiah choudary, Barrister at law is now Dy. Inspector of Local Boards, Andhra State. Kode Venkataadri is also a Deputy Inspector.

LADIES

Chirumamilla Lakshmamma, Kolla Tirupatamma, Veliseti Mahalakshmamma, Gaddipati Kondamma etc., were famous Kamma ladies of 18th and 19th century, Ardent Pativratas during their life time, after death shrines have been erected in their honour.

CHARITIES

Besides the several thousands of rupees spent by Kammas in the construction and renovation of temples in the Muslim and Post Muslim era, they have started and endowed several high schools and colleges in recent years. As soon as the importance of English education was recognized, societies to help Kamma students were started in Bezwada, Guntur, Musulipatam and Kambhammetta. The Kamma Mahajana Sangham was registered in 1911, with a reserve fund of forty thousand rupees. The interest on the sum is utilised for helping poor students. Under its auspices 13 Kamma Mahasabhas have been convened and the community's self-consciousness was awakened. With Kovelamudi Gopalakrishniah's encouragement a Kamma Hostel was constructed in Bezwada. Erlagadda Perayya Choudari gave a suitable site. Several Kammas donated to it. Sakhamuri Lakshmi Devamma constructed the Kamma Hostel at Guntur. In 1936 in Gutti Taluq and Kurnool Kamma organisations were started. One Kamma hostel was also constructed at Kammammet by this community.

Kodali Umamahesvara Rao (Javarlapudi),
Maganti Lakshmana Das and Virapaneni

Basavayya gave substantial help to National College, Musulipatam. Kalagara Ramaswamy & Pitchamma gave 6 acres of land to a school. Vadagachedu Balakrishnayya constructed a hospital in his place.

Since the end of the second world war, due to mainly Kamma initiative and donations more than two dozen high schools have been established in Guntur and Krishna Districts. Pamulapati Venkata Krishnaiah, Nalluri Rajayya, and Kakani Venkataratnam etc., played an important part in speeding up this laudable activity as Presidents of the District Boards of Guntur and Krishna and some Board High schools were named after them.

NAME OF SCHOOL	PLACE
Nadella Subbaiah High School	Pedapulivarru
Yarlagadda Ramanna High School	Paruchuru
Nannapanenivari High School	Kakumanu
Katragaddavari High School	Inturu
K. R. Board School	Katuru.
Koneru Basavaiah High School	Patamata.
Suryadevara Narasayya High School	Chebrolu

NAME OF SCHOOL	PLACE
Gorantla Venkanna High School	Timmasamudram
Kogantivari High School	Kuchipudi
Vasireddi Venkatappayya High School	Pedapalem.
Yalamanchi Venkata Ratnam & Rama Mohanarao High School	Meduru
Gogineni Pichchaiah High School	Manikonda.
„ High School	Pamaru.
Maddali Venugopala High School	Punadipadu
Kotta Venkaiah Memorial School	Sangam Jagarlamudy
„ High School	Unguturu
Nalabotu Ramanadham High School	Konakanchi
Garapati Haimavati High School	Denduluru.
Kullu papayya High School	—
Kanuri Damodarayya High School	Kavutaram
TadiKonda High School (Mallela Ratnamamba spent one lakh for this)	

Names of many other high schools started by Kammas would make the list too long. The colleges at Gudivada and Nidubrolu have been started with the donations of leading Kammas. Pamulapati Bucchi Nayudu gave one and a half lakh to the Nidubrolu College, while Kolli Mangamma gave land worth 50 thousand Rupees. Colleges at Tenali, Ongole and other places also have been considerably helped by Kammas. The newly established Loyala College, Bezvada, which will function from 1954 is a splendid monument to the Kamma community. Gogineni Venkatasubbayya erected a hostel for this. This huge College, largest affiliated college in Andhra Desa, situated in a plot of hundred acres and self-sufficient in laboratories, library, hostels and playgrounds has been almost in its entirety an achievement of the Kammas. The Raja of Challapalli established a high School and also gave liberally to the University. Yarlagadda Ranganayakulu donated 25 thousand rupees to the Andhra University on the occasion of its Silver Jubilee and an equal sum to the Medical College Guntur. Harischandrapada Prasad of West Godavari and G. D. Naidu similarly gave handsome donations. In Sangam Jagarlamudy a health cum medical centre has been established with the donations of leading

Kammas of the place. Pamulapati Venkata Krishnaiah gave ten thousand Rupees to St. Joseph's Training college, Guntur.

Kotta Bhavaiah Choudary endowed a prize in the University. He also gave liberal donations to the hospital and high school in his village and in fulfilment of a vow gave jewels worth ~~over~~^{two} five thousand rupees to Sri Venkateswara of Tirupati.

It is gratifying to note that high schools have been started in Gudavalli and Gudlavalli and named after Sri Munuswami Naidu and Sri Raghavandra Rao. Some institutions and localities in Guntur and Krishna District have been named after Ranga and Chandramouli.

We have already noted how Kammas endowed many temples in the Muslim and Post-Muslim period. Some of them dug tanks and donated agraharams to Brahmanas. A few more details would bring this home.

<i>Period</i>	<i>Donor</i>	<i>Temple constructed or endowed</i>
1139	Mandadi Matta Nayaka	Trikotisvaralaya, Vellature.
12th Century	Eipuganti Sevaketi Naidu	Mallavaralaya, Bezvada.
1155	Kuruganti Kommi Naidu	Amaresvaralaya, Amaravati.
1198-1261	Malyala Chounda	Choundesvaralaya Kondaparti.

<i>Period</i>	<i>Donor</i>	<i>Temple constructed or endowed,</i>
1251-64	Kota Ganapamba (wife of Kota Betaraju)	Ganapesvaralaya & Betesvaralaya, Yanamadala.
1261-96	Malyala Gunda	Many temples and Tanks.
1298	Pulipadu Gonkinidu	Srigiri Temple.
1338	Podilapalli Singama	Dhenukonda Temple.
1337	Kasakurti Bavinayani	Narasimha Temple, Veerannapadu.
1427	Chiti Potinidu	Amaresvara Temple, Amaravati.
1416	Kanupuli Anapotanayani	Bhavanarayana Temple. Ponnuru.
1479	Sayapaneni Venkatappa	Tripurantaka Temple.
1460-1515	Kandimalla Bayyanna	Somesvaralaya, Peruru.
1468	Kondapalli Venkatapati	Chenna Basava Temple, Gomadugu.
1457	Adapa Naganna	Kesavalaya, Patnam.
1498	Gande Kannamma	Anjaneyalaya, Torremalla.
1594	Pemmasani Narasimha	Agraharam in Velgaluru.
1530	Enugula Channa	Temple in Gandlapadu.
1544	Kilari Dalayya	Kavakkela Gurata Temple.
1511	Surnayani Timmarusayya	Amesvaralaya, Gonugunta.
1553	Kurapati Gopinidu	Vankesvaralaya, Durgi.
1486	Challa Veeramma	Chennarayalaya, Jagatapi.
1517	Yenumula Timma	Mallikarjunalaya, Bozwada.
1521	Candalavada Rama	Ramesvaralaya, Velpunuru
1521	Annamaneni China Timmayya	Gopalakrishna Temple, Ketavarapukota.
1528	Ginjupalli Annama	Gandesvaralaya, Prattipadu
1536	Paocha Nainarayya	Mallikarjunalaya, Panyam.
1538	Godugu Papinayudu	Kesavalaya, Namulupaka,
1553	Devabhaktuni Kondayya	Kumaraswami Temple, Chebrolu.

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<i>Period</i>	<i>Donor</i>	<i>Temple constructed or endowed</i>
1557	Enugula Kesava	Chennasaya Temple, Koduru.
1560	Sankara Chennarasu	Rajarajesvalaya, Kebelagunta.
1565	Kambalapati Madansyudu	Ramesvaraswami, Yerragudi.
1617	Ravula Vengalappa	Vivesvaralaya, Kanuparu.
1614	Sayapabeni Gangappa	Tripurantakam Temple.
1638	Ravuri Chennappa	Pattabhirameswaralaya, Pasuvemula.
1672	Medarametla Peddamma	Tank in Kalluru.
1729	Kommineni Guravappa	Tank in Dondapadu.
1729	Nalla Scirama	Narasimha temple, Palayasivarama village.
1715	Mallampalli Narappa	Venugopalaya, Yalavarra.
1702	Davuluri Papinidu	Sivalaya, Intur.
1747	Sarraju Kodandayya	Chenna Kesava Temple, Markapur.
1750	Manđuva Ayyanna	Chennu Kesava Temple, Suravar am.
1798	Yadlapati Venkataramayya	Somesvaralaya. Bodapadu
1862	Vasireddi Muktesvara Prasad	Vedadri Temple.

Thus the list could be lengthened to several pages. The names of these persons and their charities have been mentioned at one place just to show that the Kammas were not mere warring tribes always fighting with each other or with others. There have been always cultured Kammas interested in religious and literary development. Seventy years ago Kotta Narasayya and Subbarayudu have

built a Venugopalaswamy temple at Sangam Jagarlamudy. Their sons Sangayya and Veerabhadrayya endowed it with some land. Vasireddi Subbadas, Gollamudi Chandrayya, Vennam Ramayya. Vasireddi Kotayya and Vannam Ramayya have built in recent years temples at Tummapudi. Vadlamudy. Anantavaram, Pedapalem and Ravianantavaram respectively. Vasireddi Saktisvarudu of Pedapalem has been the chief donor and the strongest supporter of Sri Sitarama Nama Sankirtana Sangham, Guntur, the largest religious organisation in Andhra. Malayala-swami's Vyasasramam in Yerpedu (Chittore District) has been extensively helped by devout Kamma ladies throughout Andhra. The Asrama has done very useful work in publishing works on Vedanta. Paturi Nagabhushanam is the chief force behind the library movement in Andhra and is organising the establishment of a central library at Bezwada.

REVIEW

For decades now, the majority of Kammas have been assiduous agriculturists. During the Hindu and Muslim period theirs was the lot of the peasants all over India. Even after the East India Company came, there was no

progress for a long time. In 1832, 1877, 1891 there were famines on a wide scale. In the Guntur District itself more than a lakh and half of population perished in 1832. Dacoits, robbers and bandits were freely roaming. We have mentioned how Vasireddi Venkadri in Amaravati and Kotta Sanganna in Sangam Jagarlamudy bravely warded off Pindari gangs in 1816. Thanks to Sir Arthur Cotton's engineering skill anicuts were built for the Krishna and Godavari rivers between 1850-52. Since then there has been no famine on a large scale in the coastal Andhra districts, which are mainly the home districts of Kammas now. Shorn of their principalities, commanding officer's posts and choudhariships, Kammas had to content themselves with the lot of peasants and husbandsmen. Learning only Telugu they looked after their ryotwari. Only about 1900 A. D., Kammas awakened to the fact that without English education they cannot better their position. The few educated Kammas who joined government service had to struggle hard to come up due to lack of patronage and the opposition of Brahman vested interests. Well-to-do land-holders like Jampala Venkatesam and Jampala Koteswara Rao had to join as clerks in the Collectorate on Rs. 15 or as Sub-Inspectors of Police on

30 or 40 Rs. No wonder that enlightened Kammas of those days were staunch supporters of the Justice Party formed in 1916. Much water has flown under the bridge since then. Increasing numbers of Kammas have since then joined government service as well as the learned professions like medicine, law and engineering. Many Kammas have joined the Congress and in recent years the communist party in Andhra is predominantly made up of Kammas. At the same time many like Kosaraju Ramayya, Jampala Venkatesam, Venigalla Hanumanta Rao and Chintamaneni Sivaramaiah lent their support to the British Government and were made "Rao Sabebs" and "Rao Bahadurs". Establishment of the Andhra University in 1923, the opening of many schools and colleges in Andhra and the operation of what is known as the communal G. O., in admistions to professional Colleges have produced a host of Kamma graduates in humanities, sciences, medicine and engineering. During the first world-war when prices of agricultural commodities shot up, the Kamma community thrived very well. In between the two world-wars during the years of depression Kammas once again had a hard time. The second world-war and the years that have

followed have once again seen rocketing of the prices of paddy, pulses, turmeric, tobacco and fruits. These have been very prosperous years indeed for agricultural communities like Kammas and Reddis. Many Kamma families from Andhra have migrated to the Nizam's State in the post-war years and have there become thriving husbandsmen. But new changes are coming in. The Zamindaris have been abolished, ceilings are being sought to be fixed on the holding of land and all Kamma youths who can afford are becoming absentee landlords to take up Government service or some profession or business. Land is slowly slipping away from the hands of the middle-class and upper middle class Kammas. In decades to come this may bring new developments in the social and economic set-up of this community. But it would be well-advised to stick to its ancestral profession 'Krushī' as far as possible following the Vedic injunction, "*Krushimit Krunushva*". And it is well to remember "*Krushito nasti durbhiksham*" and "*Sreyan Svadharmah*".

BIBLIOGRAPHY & ABBREVIATIONS

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Ep Ind. = Epigraphica Indica.

C. P. = Copper plate inscription

M. E. R. or A. R. = Annual report of Madras Epigraphy.

S. I. I. = South Indian Inscriptions.

Ind. Ant. }
I. A. } = Indian Antiquary.

J. A. H. C. = Journal of Andhra history & culture,
Guntur.

L. R. = Local Records (C. P. Brown)

N. I. = Nellore inscriptions (Butterworth & Venugopal
Chetty.)

Q. J. M. S. = Quarterly Journal of Mythic society,
Bangalore.

Ibid }
Loc cit } = same as above.

Appendix

TITLES OF SOME KAMMA FAMILIES

Below are listed the titles which famous Kamma Houses had. They throw revealing light on aspects of Kamma history and also conclusively point to the *Kshatriyatva* of Kammās.

MUSUNŪRUS

Andhrades'ādhis'vara, Paranārisodara, Anumagantipuravarādhis'vara, Chodarāyasthāpanāchārya, Kanchirakshapālaka, Vishamadādipāṇchāla, Iruvettamganda, Gandagopāla, Mururāyajagadala, Nāyanimgāru etc.

PEMMASĀNIS

Hattumuvvaraganda, Vādichekandabīruda, Gandikotadurgādhyaksha Gandaraganda, Garudanārāyanāmkavihāra, Sātravamadaviphāla, Hannibbaraganda, Chepattugandara sūryabhadrachihna, Gandarāditya, Manne-mārtānda, Nāyanimgāru etc.

RĀVELLAS

Pattabenugantibalas'ilātanka, Pāndyārājyapurahallakallola, Bhuvana-bhetāla, Parasainyabhairava, Bhallānarāyagandograjaganobbaganda, Prachandagandaraganda, Kelādirāya, Chaurās'idurgavibhāla, Gāyagovāla, Raktachchatrabasava s'ankaranis's'auka, Sangadīrakshapāla, Chitritāngadabhimasimhatalāta, As'varevanta, Ranadhīraghantānirātankamalla, Pranutasimhalālāta, Parabalabhīma, Chalamartiganda, Ādavanidurgavibhāla, Hattuimuvvaraganda, Haryakshasaurya, Gaggolurāya.

ĀLŪRIS

Chalamartuganda, S'auchagāṅgeya, Sakalalakshminivāsa, Vivekaka-malāsana, s'īstasamuddharana Patikāryasūdhaka, Paranāridūra, Patime-chebuganda, Durjayakulavibhūsanavārdhivardhanasudhākara, Swāmi-droharaganda, Sahakāranivāsa, Piduvārāditya, Phatyaratnākara, Ālūripuravarādhis'vara, Tungabhadranadi Tira, Sri Chodanārāyanadevadivya-s'ripādapadmārādha etc.

ERUVAS

Mahāmandales'vara, Viramāhes'vara, Kodūrupuravaresvara, Sūrya-vamsodbhavakulatilaka, Kāsyapagotra, Karikālānvaya etc.,

VIPPARLAS

Samadbigatapanchamahās'abdasāmanta, Turagarevanta, Nannidurjayakulavibhūšana, Perayatigurajatibhattāradivya-s'ripādapadmārādha-

ka, Parabhasādhaka, Svāmidrohakulāntaka, Sangrāmahhīma, Paparig-
valasaperas'urāma, Saranāgatajīvaraksha, Krutayugabhadraṇa, Para-
nāridūra, Parahitādis'araṇāgatanārāyaṇa, Satyanipotra, Saucha-
gāngoya, Gittāngonarāchagudiyagopulamāri, Puliyamārkoluva, Kataka-
munneruvamandalikadhūmaketu etc.

MEDARAMETTAS

Kodamanāyakulamagadu, Kotalagonga, Surumāyi, Gajapati-
mannidu, Rajaves'yābhujanga, Rāchūridurgāpahāra, Kelādirāya,
Gaggolurāyāṅka, Kammakulādhyaṅksha, Tammalūrisugotra, Dāna-
karṇa, Puvunūripuravarādhis'vara.

ADAPAS

Gajapatikuḍibhujamu.

SĀYAPANENIS

Sarudāhamvīra, Nis's'ankasārvabhauma.

SŪRYADEVARAS

Orayūrisripādapadmādhaka, Orayūripuravihāra, Puliyatalā-
tarāya, Gandabherunda, Puliyamarkoluganda, Gandaraganda, Karavā-
labhairava, Rājivachūrakāra, Kadanaprasaṅga, Viśākhapattanatala-
gundugandara, Katakahannibbaraganda, Saptadivichūrakūta, Nadu-
manipekkendrunāyakulanakketturaganda, Mapāmatoghodikaravālabha-
irava, Duṣṭagopagogulamārimardana, Darpitārātīdhūmaketu, Hitaheti etc.

VĀSIREDDIS

Chālukyanārāyaṇa, Mannesultān, Aṣṭadurgānatīhamvīra, 3 Man-
nehamvīra, Rāja, jannigattadiguttajattimallu, Sardes'mukh, Reddi
karnātānupaparamākamanundu, Basavas'ankara, Vīras'ankara, Para-
rājabhikāra, Gadidurgagandaraganda etc.

YĀRLAGADDAS

Srīmantu, Mannesultān, Bahādur etc.

GOLLAS

Upanūrisimha, Kodamanāyamkaraganda, Svāmidroharaganda,
Nannanandālpurādhyaṅksha, Achyutadevarāyakāryādhurandhara, Dak-
shinābhūdandankudu etc.

MANDADIS

Tanadūmbartipuravarādhis'vara, Gandaraganda, Gandamārtānda,
Aribhūdamadavarādamānivarāṇa, Papāndipālakulāchala ne uḇendra,
Gonkanarendragandhavāraṇa etc.

SĀGIS

Puliyamārkoluganda, Karavālabhairavādhipa, Rāja. Gandabherunda, Nītiyugandhara.

ĀLAMANDALAS

Tribhuvanābhiraḍra, Vennusambara.

MALYĀLAS

Pedamuttiganda, Samarasamayākhandala, Duṣṭaturagarekhārevanta-Sangara samayādhinādhariḥpuprabalamārtūnda, Satatasadāchāra, Nijakulottāra, Vāranāriyauvanavanevasanta, Ripukulabheda, Chiravitaranaguna, ganālakāra, S'rīviś'vanādhadevadivya's'ripādapadmārādhaka.

VELANĀTICHODAS

Samadhigatapanchamahās'abda, Mahāmandales'vara, Pratāpalankes'vara. Chālukya'rājabhavanamūlastambha, Chalamartiganda, Sahakāravallabha, Abavarakkasa, Vikramakarkasa, Bhandanābhīma, Bhuvanābhīrāma, Dāyagajasimha, Sāhasottunga, Tris'atottarasatsahasrāvaninādhāsampādita. Piduvārāditya etc.,

TELUGUCHODAS

Charanasaroruha, Vihitavilochana. Trilochanapallavapramukhākṣhila-prudhvi's'vara, Kāritakaveritīra, Karikālakularatnapradīpāhitakumārānkus'a, S'rīmanmahāmandales'vara, Pottapichoda, Kodūrpuravares'vara, Kalkadipuravares'vara, Ocayūripuravīhāra, Cholostāpanāchārya. Piduvārāditya, Anujaghatānkāra, Kandukūripuravares'vara, Tenkapāditya, Jagadobbaganda, Kirtinārayana, Bhujabalāvīra, Nityasatyapradāta, Rayagandagopāla, Ganda gopāla, Vihitāhitamānabhanga, Rajavesyābhujānga, Sevanakatakavenukabalana, Dāvapāvakopamāna, Dravilabala-vārdhipari's'oṣanabadabānala, Guṇaikāmbhonidāna etc.

KŌTAS

Dhānyakatakapuravarādhis'vara, Parabalaśādhaka, Pratāpalankes'vara, Kalagalamoladakke, Bettaravakke, Gandaraganda, Gandabherunda, Jagameochuganda, Nannimārtānda, Amares'varadevadivya's'ripādapadmārādhaka, Chola, Chālukyasamantamadānekapamrugendra, Vibhavāmarēndra, Trinayanapallavaprasādasādita Kṛṣṇavenidākṣhināsahasrāvanivallāha.

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